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LIVING SERMONS

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A BOOK OF SERMONS

BY

REPRESENTATIVE EVANGELISTS

OF THE

CHURCH OF CHRIST

VOL. III

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PUBLISHER'S INTRODUCTION

In compiling Volume III of "Living Sermons" our purpose has been the same as expressed in the introduction of the previous volumes. It is our desire to bring before the brotherhood, and the religious world in general, worthwhile sermons. In looking over the contents of this volume, the readers will be impressed with the titles that every sermon rings true to the grand old Book, and every sermon here presented will read just as well twenty-five years from now, and generations yet unborn will be made to rejoice in the truths brought out and emphasized in these volumes of "Living Sermons".

All the contributors are men tried and true, of mature years, whose observations and experiences enable them to know just how to present the gospel truth in a way that it will reach the hearts and intelligence of those who read these pages.

F. L. R.

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THE TWO CREATIONS

THE TWO CREATIONS

By W. D. Bills

OUTLINE

1. The first Adam.	1. The second Adam.
2. Head of physical family.	2. Head of spiritual family.
3. He slept the unnatural sleep.	3. Christ slept the sleep of death.
4. In sleep side opened.	4. In death side opened.
5. He thus obtained his bride.	5. Christ purchased church with blood.
6. Bride derived name from Adam.	6. We derive name from Christ.
7. Law of propagation given.	7. Law of Spirit given.
8. The destined glory.	8. Our final victory.

The history of the beginning of things has ever been of great interest to those eager for knowledge. We not only want to know what a thing is, but where it came from. We can more easily determine its value by knowing something of its ancestry. But at this point many ships have been wrecked and many lives have been lost forever. In searching for the origin of matter and the beginning of life, many have allowed themselves to drift upon the breakers of human speculation, and as a result their faith in God and things divine has been destroyed.

In this lesson your attention is called to the two great creations, the one physical and the other spiritual. One has to do with man in his relation to physical life and the other his relation to spiritual life. Our study of the first creation concerns God's first great institution, the physical family; our study of the second creation has to do with His greater institution, the church of our Lord Jesus Christ. God being the originator of both institutions we should naturally expect them to be somewhat alike in origin and in destiny. Such is the case, and it is to some of these comparisons your attention is now invited.

In the beginning God created the heavens and the earth. (Gen. 1: 1.) I do not in the least doubt this Biblical statement. Our universe had to begin somewhere, and this is the most reasonable statement of its origin on record. In opposing literature there can not be found one quite so reasonable, and we can not find any other explanation of the origin of things quite as satisfactory as that God created them in the beginning. The Bible is just as specific with reference to the second creation. Paul said: "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2: 10). Again he said, "Wherefore if any man is in Christ, he is a new creature: the old things have passed away; behold they are become new" (II Cor. 5: 17). Those who are in Christ Jesus, are the workmanship of God, created for good works, and should walk in them—they are new creatures.

The Bible speaks of two men called Adam. Paul said: "The first Adam became a living soul. The last Adam became a life-giving spirit" (I Cor. 15: 45). There can be no doubt as to those to whom the apostle here refers as the first and second Adam. The first Adam was the first man, the man whom God created in the beginning, and the second Adam is our Lord and Savior Jesus Christ. The first man was taken from the earth and for this reason was called Adam, and being of the earth was forced to return thereto. The second man is the Lord from heaven and through His resurrection ascended to the Father, where He ever liveth to make intercession for the children of men.

The first Adam is the head of the physical family. To him the history of mankind must be traced, and when he is left out of the reckoning we are lost in the labyrinth of opinions, human and speculative. Adam was the first man and must be recognized as the head of the physical family. This man came by creation and not through some imaginary process of evolution. He was created from the dust of the ground, and if this statement is to be recognized as true, it settles forever the

discussion about the origin of man. Paul says Adam was the first man. To him, Cain and Abel and Seth and others were born, and from them came the teeming millions which live and have lived upon the earth.

The second Adam is the head of the spiritual family. Paul said: "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence" (Col. 1: 18). Not only is He head of the church, but He is head over all things to the church (Eph. 1: 22). He is the Savior of the body (Eph. 5: 23). The human family can not be traced further back than Adam, and without him we have no knowledge of the origin of man. The church of the New Testament can not be identified unless directly connected with the Lord Jesus Christ and must be traced to Him as Head and Builder. It would be just as reasonable to talk of two men being the head of the physical family as to talk of any other than the Lord Jesus Christ being the head of the church. The pope nor any other has any right to be referred to as the head of the church of our Lord, for the reason Christ is the only head of that institution.

After God created Adam He gave him the stupendous task of naming the various animals which had been created, but there was not found a helpmeet for him. Adam was alone, absolutely alone. God caused a deep sleep to come upon him, and while he slept a rib was removed from his side, from which his wife was made. When the woman was presented to him, Adam said: "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (Gen. 2: 23). This is the very basis of God's universal law to mankind covering the marriage relationship. We are told that a man shall leave his father and mother and cleave unto his wife, and they shall be one flesh. But this and all scriptures pertaining to marriage are being pretty generally disregarded nowadays.

Until Adam slept this unnatural sleep he was alone. This pictures the greater truth that Jesus, before His great sleep of death, was also alone. He said: "Verily,

verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John 12: 24). It was not the purpose of our Lord in this to give a lesson on agriculture, on germination and growth, but was simply saying in this way that unless He should die He would not and could not establish His church. Just as Adam was alone before his sleep, Jesus was alone before His death. Regardless of any and all other scriptures on the establishment of the church, the fact that Jesus was alone before His death proves beyond cavil or doubt that the church was not established before the tragedy of Calvary. In Adam's sleep his side was opened and there was taken therefrom that which produced his bride. His bride did not exist until after his side was opened, and he was not head of the physical family until that time for the reason no such family existed. Jesus slept the sleep of death, His side was opened, and there flowed therefrom that which was the price paid for His church. "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood" (Acts 20: 28). Jesus was not the head of the church until He shed His blood, just as Adam was not head of the physical family before he slept the unnatural sleep.

Jesus purchased the church with His own precious blood, and from this fact it is evident that if we are saved by the blood we must be in the blood-bought institution. Some have argued, but very erroneously, that we are saved by one process, and by another and subsequent process added to the church. This has led them to contend that the church is not in reality essential to salvation. This position results from a misconception of what the church really is. It would be just as reasonable to argue that one can exist physically as a result of the operation upon Adam and not belong to the human family, as to argue that one can be saved by the blood of Jesus and not belong to the church purchased with that blood. The church is not a building of wood or stone, the work of the hands of men; but is a body of

people who have been called from darkness into God's marvelous light by the gospel of Christ, and who have made their robes white in the blood of the Lamb. To be saved by the blood of Christ is to enter His church, for the reason that He bought the church with His blood.

But you call for a clear and pointed scripture to prove that salvation by the blood of Christ is equal to membership in the church, that they are just different expressions for the same thing. Very well. In verses 13 and 16 of the second chapter of Ephesians we find this doctrine taught in so many words. In verse 13 Paul said, "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ." Verse 16: "And might reconcile them both in one body unto God through the cross, having slain the enmity thereby." Getting the two expressions together we have this:

In Christ Jesus—made nigh—by the blood.
In one body—reconciled—by the cross.

Certainly no one will deny that "by the blood" and "by the cross" have reference to the same thing. And it is just as evident that "made nigh" and "reconciled" have reference to the same transaction. Certainly this is all clear. Now the other expressions, "in Christ Jesus" and "in one body", must convey the same idea. No one will contend that one can be saved and not be in Christ, but since to be in Christ is to be in His body—the church—it follows that we are "made nigh" unto God and "redeemed" by the precious blood of His Son when we become members of His church.

A further study of the comparisons between the first and second creations, the physical and spiritual families, reveals the fact that the woman received her name from man and that we are to be called after Him from whom our doctrine comes. Adam said: "She shall be called woman because she is taken out of man." The name woman has been worn by her sex from that hour to the present time and will be as long as time continues. In addition to this general name the woman was given an individual name. "And the man called his wife's name Eve; because she was the mother of all living" (Gen.

3: 20). This name, unlike the other given to the first woman, was to be worn by herself alone. She was called Eve for the reason she was the mother of all living, and this would hardly apply to any other. Thus we see that the bride of the first man was given two names, one a general name and the other an individual name.

So far as we are concerned, the names given to the first woman may be purely incidental, yet there is a striking likeness between the giving of those names and those by which we designate the bride of Christ—the church of the living God. We find this institution referred to as the "Church of Christ", and "the Church of God". Members were called "Christians", "disciples", etc. One group of names given refers to the church in a general way, and the others used in an individual way. I can not say that I am the "Church of Christ", but I can say I am a "Christian". The name "Christian" is a personal, individual name, while the name "Church of Christ" refers to the organization. This gives us a splendid reason why the church should not be called the "Christian Church". This is taking the name given as an individual title and applying it to the whole organization, and is no more reasonable and scriptural than to apply the name Eve to the entire sex of womankind. Let us call ourselves "Christians" and the church to which we belong, and which was purchased by the precious blood of Christ, and built by Him, by the name inspiration has given to it.

After the creation of Eve, and after she had been presented to Adam, as bone of his bone and flesh of his flesh, God gave the law of procreation, and said: "Be fruitful, and multiply, and replenish the earth" (Gen. 1: 22). Man began by miracle, he was created, but since that time he has come into being according to God's universal law of procreation. Every person who has lived since that time has come into the world by this law, the law of physical birth.

After Jesus had gone down into the dark night of the tomb, and had come forth the triumphant conqueror of death and the grave, God gave the spiritual law by

which people are born into the family of our Lord. We enter into the first or physical creation by physical birth, and into the second or spiritual creation by spiritual birth. And just as every person who enters the physical family, does so in identically the same way, by the physical birth, just so every person entering the spiritual family, the Church of our Lord Jesus Christ, does so in the same way and by the same process, the new birth. God does not have two ways of saving people and adding them to His church. In New Testament times, all who were saved were saved in the same way. God did not have one process for one and another process for another. The same is true today. All persons who are Christians and all who have ever became Christians, became such in the same way, for it is impossible and unscriptural to think of two or more processes of birth into the family of God.

One of Jesus' first requests after He had conquered the powers of the grave was that His disciples should meet Him in Galilee. When they met Him He gave them the age-lasting and all-reaching commission to "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28: 19). They returned to Jerusalem where they were to remain until they should be filled with and guided by the Holy Spirit in making known the conditions of the will of Christ.

A little while before, Jesus had told Nicodemus that one must be born again to enter the kingdom. This was the age of dark sayings and the language was not understood by Nicodemus. Jesus did not take time to tell him what He meant by the new birth. He told the disciples it was given unto them to know the mysteries of the kingdom, but unto others it was not given (Matt. 13: 11). He also told them the time would come when He would no longer speak in dark saying, but would speak plainly of the Father (John 16: 25). He also said in that day they would ask in His name (John 16: 26). Until that time it was entirely unnecessary to explain the meaning of the new birth, or law of entrance into the kingdom.

On the day of Pentecost the disciples began speak-

ing in Christ's name. With the coming of this day the time of dark sayings passed away and Jesus through the apostles began to speak plainly of the Father. Peter stood up with the eleven and with new courage and determination told the Jews they had crucified the Lord of glory. He revealed unto them the conditions of that charge they had received on the mountain of Galilee, and precisely what our Savior meant when He told Nicodemus he must be born again. To those who were convinced that Jesus was the Son of God and that He had been made both Lord and Christ, Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2: 38). Those who gladly received His word were baptized, in all about three thousand souls. They obeyed the gospel, they were born again, they were added to the church that day. And from that glorious day of beginning until this present hour God has had no other way of making Christians.

God has destined that all creation shall glorify His great name. The heavens declare the glory of God and the firmament showeth His handiwork. Paul represents the whole creation as groaning and travailing in pain because of being subjected to vanity, and that it shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. Much of the future may be shrouded in impenetrable darkness and we may not be able to see it now, but we are assured that even from the natural creation God will eventually bring great glory and honor to His own name. There will be a new heaven and a new earth, and our own natural bodies will be fashioned like unto His glorious body. God has promised and is not slack concerning His promises.

God has great things in store for His children, for those who have obeyed from the heart that form of teaching, and have faithfully observed those things which He has commanded them (Matt. 28: 20). In the service of the Lord we often feel weak and unable to do successfully those things which we know should be done, but

after while out of this weakness will come our final strength, and our present contests with the flesh and the world will lead to ultimate victory. Often the path ahead grows dim and we wonder if we shall be able to continue, but we are assured that the light will grow brighter and brighter unto the perfect day. When our hearts are troubled we can rejoice in His promises that He had gone to prepare a mansion for us, and that we shall finally, though possibly through great tribulation, enter through the gates into that city whose builder and maker is God. Then in His wonderful presence, around His throne, assisted by the voices of the redeemed of all the earth, we shall be glad to praise Him for His wonderful love in creating of us a people for His own possession, and for our eternal joy and gladness.

CAN WE TRUST THE BIBLE?

CAN WE TRUST THE BIBLE?

By I. B. Bradley

In this age of Infidelity and Skepticism and Evolution is it any wonder that the youth of our country and the young people, even of Christian homes, grow up and become doubters and Freethinkers? When the schools and colleges and universities of our land are permitted to stuff them with ideas calculated to discredit the Bible and its account of the origin of the world and mankind? When the Bible is a forbidden book and the account therein given not allowed to be taught, is it any wonder that our young men and young women grow up with no interest in the church and discredit the wisdom and knowledge of that wonderful book? Is it any wonder that so large a percentage of the boys and girls that go from Christian homes and from Sunday schools and churches to colleges and universities (often as high as seventy-five per cent) never return to religious work? The teaching they get chills the spiritual nature and quenches the fires of religious enthusiasm. If the proof in support of the theories of evolution does not compel acceptance—and it certainly does not—why substitute it for an account that links man directly with his Creator, and holds before him an example to be imitated? Dr. Chas. Hodge, an eminent theologian, says: "The scriptural doctrine (of creation) accounts for the spiritual nature of man, and meets all his spiritual necessities. It gives him an object of love, adoration and confidence. It reveals the Being on whom his indestructible sense of responsibility terminates. The truth of this doctrine, therefore, rests not only upon the authority of the scripture, but on the very constitution of our nature".

The evil influences of the Materialistic, Atheistic, or Agnostic professors is brought out in a statement concerning an investigation made by Dr. Jas. H. Leuba, Professor of Phycology in Bryn Mawr College, Penna.,

in a book written about ten years ago. He says he questioned the students of nine representive colleges, and upon their answers declares that while only fifteen percent of the freshmen have discarded their religion, thirty per cent of the juniors and forty to forty-five of the men graduates have abandoned the cardinal principles of the Christian faith. Can we be indifferent to such things—to such statistics? Is it an immaterial thing that so many of our young men who go from Christian homes into institutions of learning should go out from these places with the spiritual element eliminated from their lives? What shall it profit a man if he gain all the learning of the schools and lose his faith in God?

To show how evolution undermines the faith of the students, let me relate a circumstance given by Mr. Bryan in one of his lectures. He says, a student in one of the largest univerities of the nation recently gave him a printed speech delivered by the president of the university in 1921, to thirty-five hundred students and printed and circulated by the Student Christian Association of the institution. He had marked the following paragraph, viz: "And again, religion must not be thought of as something that is inconsisent with reasonable scientific thinking in regard to the nature of the universe. I go so far as to say that, if you can not harmonize religion with the things taught in biology, in phycology, and in other fields of other study in this university, then you should throw your religion away. Scientific truth is here to stay." So there we have the ultimatum of the So-Called-Scientist. Such a course and such an attitude are calculated to destroy the very foundations of Faith. But I may ask, What about the Bible? Is it not here to stay? Not if Modernistic teaching is to predominate. If this man had stopped with the first sentence of the quotation, his language might not have been construed so as to injure faith, because there is nothing "unreasonable or unscientific" about Christianity. There is nothing about the Christian religion that is "inconsistent with reasonable scientific thinking in regard to the nature of the universe". No

scientific fact, nor fact of any other kind, can disturb religion, because facts are not in conflict with each other. It is *guessing* by scientists and so-called-scientists that is doing the harm. The guessing of the above quoted college president is what made him make the mistake in his statement. What does this mean if it does not mean that these books on science used in the university are to be preferred to the Word of God? If he can not reconcile the Bible with the things taught in these sciences, the student is told to "throw your religion away". But the books on science are constantly changing, and yet they are held before the student as better authority than the unchanging Word of God. These are just a few illustrations taken from out of the many that could be cited. *What is to be done?* Is the word of God to be supplemented by guesses, speculations and assumptions? Since the scientific teaching of the present time is based solely upon the "thousand and one" guesses of men who call themselves scientists—for their theory does not contain one established fact—and the science (?) of yesterday is not. The science of today—is there not something that can be relied upon as absolutely reliable and indisputably true? I invite the reader to an investigation of the claims of another book—which, although not a treatise on science, does sometimes speak of the things that science has discovered. It is itself the greatest science of the world, for it treats of the Science of Life. *Are the claims of the Bible true? Is it worthy of our confidence? Can we trust the Bible?*

The Bible is a very unique book. It is from the Greek *Biblos,* meaning the book. It is the book of *God —the Book of origin, the book of life and the book of death.* It differs from all other books in that it has no preface, no introduction, no appendix, has never been enlarged and has never been abridged or improved. It begins abruptly without an apology for its appearance, or for its contents; does not even intimate that there may be or has been anything similar or akin to it, or that may

cover the same ground or subjects, nor hints of anything equal to it.

It embraces a variety of subjects, God, angels, men and devils. Claims God for its author, and that He is *Omnipresent, Omnipotent and Omniscient.* That He is before all things and that all things consist by Him and of Him. That He created, rules, upholds and preserves. That He made man in His own image and likeness. It embraces all time—from the beginning to the end. It was all written in about sixteen hundred years, by about forty different men-amanuenses-called from many differen walks of life, some educated and some uneducated; farmers, shepherds, physicians, tentmakers, officers, princes, kings, fishermen—all being represented in its writers—all writing without consulting the other, without the knowledge, oftentimes, of another's writings and with no sort of effort to harmonize with what another had written. They tell of events hundreds of years in advance of their happening, naming individuals, cities and geographical territories—with an accuracy not to be found in the writings of men—even when all outstanding circumstance forbade the thing ever coming to pass.

The text chosen for this discourse is taken from Paul's writings to Timothy, (II Tim. 3: 16.) In the common version, we have the following translation, "All scripture given by inspiration of God is profitable," while the revised translation has it "every scripture inspired of God is profitable". The literal translation of the passage would read "all scripture is God-breathed and is profitable", etc. Now unquestionably this is the literal meaning of the word, and in *all scripture* is the *breath* of God, which is the life of God. This passage does not say that all the writers are *God-breathed,* though the Holy Spirit did speak "by he mouth of David", and holy men "spake as they were moved by the Holy Spirit". Of course Paul referred to the Old Testament in this statement, but by implication it can also refer to the New Testament, for they both stand or fall by the same standard. The Bible stands alone *as the God-breathed Word,*

which "liveth and abideth forever". Other books have in them the life of men. This is the one book that has in it the life of God. Other books have in them the divine life only as they have drawn it from this solitary source. The obligation that rests upon me as a supporter of the Bible is, to give the *God-breathed Book the place it merits.* It is our text book on the true science of life, and it is the most important science in the world.

The Bible for the most part, is the Revelation of God in Christ, and the book that reveals in Him "all the fulness of the God head bodily", has such a system as no other book approaches. Indeed, all other books which do not echo the teachings of the Bible have nothing better than mythology. In the world of books, the Bible not only merits pre-eminence, but is so unique as to suggest that, *as the Christ it reveals,* it belongs in a class by itself.

A few years ago a German teacher informed us that the five kings mentioned in the fourteenth chapter of Genesis had no historic existence, and were mythical characters; but now in the light of historical knowledge, revealed by the pick and the spade of the excavator, the reign of Arioch is acknowledged to be the certain starting point of ancient history, showing that the Bible was for thousands of years the only correct text-book on this part of ancient history.

A few years ago the historians who did not accept the Bible as the inspired Word of God, denied that Sargon, king of Assyria, mentioned in Isaiah 20: 1, ever existed. His name did not occur in the list of Assyrian kings that were known to modern scholarship, and the Bible must be mistaken. But now, in the light of modern archaeological discoveries, we know the dates and deeds of Sargon's reign, and that even the very foundations of his palace have been unearthed. So, the Bible was for at least twenty-five hundred years, the only correct text-book of Assyrian history.

The Bible, until the time of Copernicus, was the only correct text-book on astronomy. While the world was believing silly things as to the shape and size of the earth,

Job wrote, *"He stretcheth out the North over the empty place, and hangeth the earth upon nothing"*. (Job 26-7). The scientific accuracy of his statement has in a comparatively recent date been most remarkably demonstrated; the authorities of the Washington observatory having discovered that there is a vast expanse in the northern heavens *without a single star in it*—literally an *empty space*. This verse which accurately describes the poising of our globe in space, has stood in the Bible for nearly four thousand years.

"Canst thou bind the sweet influence of the Pleiades?" (Job 38: 31). Here is another statement of the inspired Job of deep scientific import. Pleiades is the name given by the ancient Greeks to what is known as the *seven stars*, coming from the Greek word pleein-to sail, and was supposed to be a favorable time for sailors to begin their voyage; and supposed to usher in the spring of the year. Beyond this, nothing was known until recent years. The original Chaldaic word for Pleiades, is *chimah*, a hinge or pivot. The astronomer, Mr. Bradley, in 1748, and more recently, Mr. Madler, and others discovered that Alcyone, the brightest star in this constellation, is so far as is known, the center of our whole solar system—the hinge or pivot around which our sun, with all its attendant planets is believed to revolve. When we remember that our sun is more than three billion miles distant from Alcyone, we get some idea of the marvelous influence of the *Pleiades*, which swings these planets—our world included—around it at the rate of more than one hundred and fifty million miles a year, in an orbit so vast that one circuit would require thousands of years to complete.

Who can contemplate without an overwhelming awe, the mighty power of that Being referred to in this remote verse of scripture, in what is known to be the oldest book of the Bible, and which recent astronomical discoveries enable us but dimly to appreciate. As the ages roll on the heavenly bodies are ever in motion — the moon revolving around he sun; the sun with all the solar system around Alcyone; Alcyone with its myriads of attendants

around some other unknown center; all these and perhaps other countless creations, all revolving in solemn and awful grandeur around the center of all centers—the throne of the *Almighty One*. It is worthy of note, too, that this influence is said to be *sweet*, a word in this connection, which we believe is full of significance, when we think how our vast solar system with its untold myriads of stars is ever moving at such an amazing pace like some complex and mighty machinery, yet with a regularity and precision and evenness, that can only be described as *sweet* —the very word which engineers use to describe perfectly smooth-working machinery.

If there is one Bible story that is caviled at more than another, and deemed more unscientific than another, it is the story of what is known as Joshua's long day; and yet there are few passages of scripture which are supported by such remarkable corroborative evidence both from an historical and scientific point of view, as this statement. Let us notice first of all Joshua's prayer: *"Sun, stand thou still upon Gideon, and thou, Moon, in the valley of Aijalon. And the sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies" (Josh. 10: 12, 13). Of course, knowing that the earth revolves around the sun, this means, Sun be inactive.* It is generally held by astronomers that it is the action of the sun upon the earth that causes the latter to rotate upon its axis. So that Joshua's words appear to express with scientific accuracy exactly what, on this basis, would have to take place to provide for an unusually long day—viz., the rotation of the earth would have to be slowed down by a temporary dimunition of the sun's action. Some have tried to explain the miracle away by what is called refraction of light, owing to the varying density of the gases composing the atmosphere through which the sun's rays pass; the rays are bent out of their course, just as a stick is bent, or appears to be, when partly placed in water. In this way it is possible for the sun to *appear* above the horizon for some time after it has really set. But while a slight lengthening of the day—which at most could not

be more than an hour—might be accounted for in this way, it is quite impossible for refraction to account for light continuing *"for about a whole day"*. Other explanations have been attempted, which we can not now explain. The truth is, however, that no man knows how this long day was accomplished; but it must have been accomplished somehow, for astronomy demands that something of the kind must have happened while history declares that it actually did take place.

Prof. Totten, once a teacher in Yale, has studied it from an astronomical view, and has published the result in an elaborate mathematical calculation with the following remarkable conclusion: that by taking the equinoxes, eclipses and transits, and working from the present time backward to the winter solstice of Joshua's day, it is found to fall on a *Wednesday;* and on calculation from the prime date of creation onwards to the same solstice of time, it is found to fall on a *Tuesday,* and he argues that by no possible mathematics can one avoid the conclusion *that a whole day of twenty-four hours has been inserted into the world's history.* In addition to this testimony, Prof. Maunders of the Royal Observatory, Greenwich, in an interesting article on the same subject, traces the date and time of day, and the spot on which Joshua stood when this remarkable phenomenon took place.

The statement that "there was no day like it before it or after it" is equally accurate; for there is no room mathematically in the world's history of another such day. Prof. Totten affirms that *"not before nor since . . . . has there been a date which will harmonize with the required relative positions of the sun, moon and earth, as conditioned in the Sacred Record."* But even *this* is not all. In Joshua it is written, *"the sun stood still in the midst of heaven, and hasted not to go down* ABOUT *a whole day."* This same Prof. Totten shows in his calculations that this long day of Joshua's did not consist of the addition of *a full day of twenty-four hours,* but only twenty-three and one-third hours—in remarkable accord with the words *"*ABOUT *a whole day."* While the full day that

astronomy demands should be accounted for, is made up exactly by the fact that, in Hezekiah's time, the shadow of the dial of Ahaz was made to go back ten degrees—or forty minutes (II Kings 20: 11)—the balance of the two-thirds of an hour *wanted* to make up the full twenty-four hours. Then after a long astronomical calculation, he says that this fact *"affords a key to the entire Hebrew soli-lunar* calendric system . . . and squares itself against every date of the Bible down to the birthday of Heber . . . the fundamental fact which results is that, in spite of all our dickerings with the calendar, it is patent that the human race never lost the septenary sequences of week days, and that the Sabbath (the old Jewish Sabbath) of these latter times comes down to us from Adam, through the flood, past Joshua's long day, by the dial of Ahaz, and out of the Savior's tomb without a single lapse. No day is missing; no cycle calls for less; all call for the same, and all unite in a concert of testimony not to be shaken by any ingenuity of man or devil."

So much for the scientific side of the matter. It is also corroborated by the facts of history, and confirmed beyond all question. It is well understood the three great record-keeping countries of the world are Greece, Egypt and China, and each one of these countries has the record of a *long day.* Herodotus, who is called "the father of history", who lived 480 B. C., himself a Greek, tells us that the priests of Egypt showed him the record of a long day; while the Chinese writings state that there was a long day in the reign of their Emperor Yeo, who was a contemporary of Joshua.

Quite a few years back Rear Admiral Palmer, when in Mexico, discovered that the Mexicans had a record that the sun stood still for one day in the year known to them as *"Seven Rabbits",* which corresponds with the exact year in which Joshua was conquering Palestine. Now add to these the account in the book of Joshua, and the independent account in the book of Jasher *(Joshua 10: 13),* and we have this circumstance corroborated six times

over and from five parts of the world; viz.—Greece, Egypt, China, Mexico, Palestine.

It is worthy of note that not only was this story apparently never called in question by those who were living at the time it was written, and who were of all men best able to judge of its accuracy; but on the other hand, the fact appears to have been so well known that Jasher, the upright *(Joshua 10: 13)*, and a contemporary of Joshua actually wrote a separate account of it, which Joshua deliberately referred to, so that in the mouth of two or three witnesses every word might be established.

We then conclude that as a text-book on the science of life, on astronomy, philosophy and ancient history, the Bible is worthy of a place in our country schools, our city schools, our colleges and our universities. When all other books were teaching error about Arioch, and Sargon, about the science of astronomy and about Joshua's long day, the Bible was right; when all the world was wrong about the earth and the air, the Bible was right; and today the proof that the Bible is the inerrant Word of God, is immensely stronger than the proofs in favor of any theory of geology, biology, philosophy, or history that contradicts the Bible, while the geology, biology, philosophy and history of the Bible are in harmony with all the facts of nature about us, history behind us, and I may say, with sound reasoning within us. Those who really know the Bible and the facts of history, astronomy, geology, biology and philosophy must be convinced that to exclude the Bible from our schools is to keep from our young people of this generation the knowledge which they have a right to possess.

I. B. BRADLEY.

ON WHOM DOES GOD WILL TO HAVE MERCY?

ON WHOM DOES GOD WILL TO HAVE MERCY?

By J. A. Craig

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the schipture saith unto Pharoah, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth" (Rom. 9: 15-18). This citation clearly states the fact that God exercises his own prerogative in his dealings with the human family, and does not stop to consider man's wishes, or consult any, but does just as He pleases in blessing or not blessing men. Shall we then conclude that we have nothing to do with obtaining God's blessings and mercies, or with the bringing about our salvation? But that before "the foundation of the world", God hath ordained that certain persons shall be saved and others lost? I am sure that there is an elect, for Rom. 8: 33 reads: "Who shall lay anything to the charge of God's elect ? It is God that justifieth." But Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls" (Matt. 11: 28, 29). This shows that men can exercise ability to come or not, as they choose, and if they "come unto me (Jesus) they shall find rest unto your souls." Again Jesus says, "And the Spirit and the bride say come, and let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22: 17).

This shows that the Holy Spirit pleads with us to

"come", and commands all Christians also to say to others, "come". And that all who are thirsty and willing may "come" and take of the water of life freely. Hence we are forced to the conclusion, although God has "mercy on whom he will have mercy", yet man has something to do in governing God's will or pleasure in the matter. And the Spirit said, "So then every one of us shall give account of himself to God" (Rom. 14: 12). Jesus said, "And him that cometh to me I will in no wise cast out" (John 6: 37).

Now suppose we study some of God's dealings with the human family as recorded in the Old Testament scriptures, and see if we can learn just what persons He had mercy on and whom He rejected, and if possible, learn why He made distinction.

We first take Cain and Abel, the first boys born into this world, as recorded in Gen. 4. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof" (Verses 3 and 4). Here we have two (2) brothers, the older a farmer, "tiller of the ground", and the other, "a keeper of sheep", or stock-raiser. The farmer brought of the gruit of the ground, and made an "offering unto the Lord". Is not that as well as any farmer can do? The stock-raiser, he did not bring vegetables, etc., but brought of his flock. Now, from our viewpoint each of these boys did the best he could, don't you think so, reader? But we read further, "And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell" (Verses, 4, 5). Why did God respect Abel and not Cain?

Says one, "Because Cain was evil at heart, and the Lord knew his heart, knew that in his heart he was a murderer." We have no intimation that Cain was wicked hearted until after the Lord rejected his offering, and then in his fierce anger, he slew his brother. The Holy Spirit says, "For the wrath of man worketh not the righteousness of God" (Jas. 1: 20). And we very well

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know that an angry man, especially one "very wroth", usually does the opposite of right. True, the Lord knew Cain's heart, for he knows all hearts, "For the word of God is quick, and powerful, and sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart, neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4: 12, 13). Note verses 6 and 7, "And the Lord said unto Cain, Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well sin lieth at the door." This shows that Cain had not done well and that he had sinned in making his offering. God did not respect him, because he had sinned in making that offering, not because of an "inbred" sin or wicked heart. I am sure though that no man on earth could tell why Cain sinned, if God had not revealed it to us. And we are very thankful that the Holy Spirit has told us plainly; "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh" (Heb. 11: 4). Abel offered his offering "by faith", what does that mean? Listen, "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17). Then beloved reader, we are forced to conclude that these boys heard "the word of God", tell them to bring unto God's altar "the firstlings of the flock and of the fat thereof". And that Cain did not hear "the word of God", tell him to bring of "the fruit of the ground".

Perhaps Cain reasoned as people do today, viz., "Well, it will not make any difference what a fellow offers, just so he's honest in it, and his heart is in it." But we learn that it did make such a difference that "The Lord had not respect unto Cain and his offering". And more, we learn "sin lieth at the door". And "whatever is not of faith is sin" (Rom. 14: 23). And remember, gentle reader, your saying, "Well, I believe God will do so, so and so, and will not do so and so", has nothing to do with

God's action in matters, but that faith cometh by hearing what God's Word does say; and if his word has not said, then you can't believe. You may have an opinion or theory, but that is not faith. Cain doubtless had his opinion and acted upon it too, but was rejected. I am sure Cain't heart was not right, or he would have done just as Abel did, viz., "By faith" offered just what his Lord had commanded; thus Cain needed a "change of heart", from a willingness to do as pleased him, to a determination to please the Lord.

But now let us study the case of Abram, as he was then called. (See Gen. 12.) And God being no respector of persons, we shall expect to find that He dealt with Abram just on the same principle that he did with Cain and Abel. Now the Lord had said unto Abram, "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee" (Verse 1). Then on condition of obedience to the above, promises, great blessings in verses 2 and 3. After he had gone into a foreign land, we learn from verse 10, "And there was a famine in the land". Does that appear to you that God is blessing Abram? Leading him into a strange country and then causing such a grievous famine, as that Abram has to go into another country to get sustenance? Surely there is something wrong; either Jehovah has neglected his promise or there is something wrong with Abraham. "The Lord is not slack concerning his promise" (II Peter 3: 9). Then let us see if there is something wrong about Abram's actions. What did Jehovah command him? First, "Get thee out of thy country". Did he do that? Yes, "So Abram departed as the Lord had spoken unto him" (V. 4). What else did God command? "And from thy kindred and from thy father's house" (V. 1). Did he do that? Oh no, for verse 4 says, "And Lot went with him". And verse 5 says, "And Lot, his brother's son, and the souls that they had gotten in Haran". So we see the trouble was with Abram, who failed upon this occasion to do just what Jehovah had required of him, and that disobedience brought more trouble, for the thirteenth chapter gives

account of strife between the herdman of Lot and those of Abram, which could not have arisen if Abram had separated from them as the Lord had said. However, Abram settled this trouble in a very unselfish manner, viz., by giving Lot choice of the land and he taking the other. And the Lord appeared to Abram. After that he had separated from Lot and said, "Lift up now thine eyes and look", in all directions, "for all the land which thou seest, to thee will I give it, and to thy seed forever". Now you have fully obeyed my voice, now the blessings come.

Shall we now study the case of Saul, God's first chosen king over his people of Israel? God had been leading his people and teaching them through his chosen prophets and judges, but they grew tired of God's way and desired an earthly king, that they might be like other nations; and today Christ's people sometimes become tired of his leadership and wish to be like other people. However, God allows the human family to exercise their own will powers, as we have before quoted from Rev. 22: 17, "Whosoever will". So God granted them a king after warning them that the king would lead them away from God's blessings, away from the path of happiness, and selected as their king, Saul, the son of Kish. When Saul was made king he was for a time obedient to the Lord and, of course, enjoyed God's blessings, as did the whole nation, but by and by he became great in his own estimation. For God sent him on a journey to destroy the Amalekites (a wicked nation), giving such plain directions that a ten year old child could understand: "Now go and smite Amalek and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (Sam. 15: 3). But instead of carrying out that plain, positive, specific command, Saul went down and saved the king of Amalek, "And the best of the sheep, and of the oxen, and of the fatlings and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly" (V. 9). Now any child of the grammar school

age, after reading this account, knows that Saul did not obey God's command. Yet, when the prophet Samuel came to him he contended that he had obeyed the commandment of the Lord. (Read all the chapter.) However, Samuel pressed him so closely that he finally laid it on "the people", and acknowledged that these fine stock "should have been destroyed" (V. 21). By reading the whole chapter, we learn that Saul and the people were aiming to improve upon God's command, and instead of destroying those fine fat cattle down in the land of Amalek, they were going to take them up to Gilgal and offer them as a "sacrifice unto the Lord". That would have been animal offering and not "fruit of the ground", as did Cain, yet it was pronounced by the prophet of God as "rebellion" and is the sin of "witchcraft and stubbornness, iniquity and idolatry" (V. 23). And thus he was rejected from being king, and was soon slain or fell upon his own sword. (See I Sam. 31.) Why? Because he did not "walk by faith", did not do what God told him to do. Note what Samuel said to him, "Hath the Lord as great delight (He delighted in sacrifices in those days when offered by faith) in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams" (V. 22).

Now, dear reader, we have called your attention to the first born upon earth, to one of the most faithful patriarchs, and the first chosen king over Israel, and we have learned that in each case God blessed just whom He pleased and that each time He pleased to, and did bless the man who pleased to and did obey fully what God commanded him to do. And we might fill this book with examples and all would bring the same result; for "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10: 34, 35).

Then if I desire and expect God to have mercy on me, I must fear (reverence, respect) him, and work righteousness in his sight. But remember I must do God's righteousness, not my own. (See Rom. 10: 1, 3.)

Let us now study a little under the Christian dispensation; first, we are taught that none are saved out of the body or Church of Christ, which he gave His life to establish. "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2: 12). "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). Thus we might multiply citations, showing that Jesus alone is our Savior and that He only saves those who obey His voice, "Blessed as they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14). But in John 6: 44, Jesus said, "No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day." From this we learn that God must "draw" people to Christ, else they can not come. And, of course, we have learned God draws whom He pleases and He pleases to draw only those who please to obey Him. Next, how does God draw people to Christ? Does He do so by some direct, abstract operation of the Holy Spirit, some way "better felt than told"? Of by seeing some vision or hearing some "still small voice"? Hear what the Spirit says (for Jesus and the apostles spake by the guidance of the Holy Spirit). Above we gave John 6: 44, now V. 45, "It is written in the prophets, and they shall all be taught (note *all* must be taught, not some) of God. Every man therefore, that hath heard and hath learned of the Father, cometh unto me". Note they *all* must not only be taught, but must be taught of the Father, and must *hear* and must *learn* of the Father, and then, of their own volition, must come unto Christ; and Jesus promises rest, eternal rest unto the souls. (Matt. 11: 28, 29.)

We have learned that God draws people to Christ, their Savior, by teaching, and not by some mysterious, unexplainable manner. Then what must be taught? And through whom does God do the teaching? "For I am not ashamed of the gospel of Christ, for it is the power

of God unto salvation to everyone that believeth, to the Jew first and also to the Greek" (Rom. 1: 16).

Here we learn, "the gosped of Christ" is the "power of God unto salvation to everyone that believeth". Then, of course, "the gospel of Christ being *the power of God,* it is the thing to be taught. Note *"the* power", not *a* power, nor one of the powers. Hence Jesus, in giving order to His apostles, said, "Go ye into all the world and preach (or teach) the gospel to every creature", then adds, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Matt. 28: 19, 20). Friend can you see anything unfair with God's dealings with us? A man raises a large pen of chickens, goes into that pen and selects such hens as he pleases and rejects all others, rejects those that are unprofitable to him. Has not Jehovah the right to so deal with his creatures? God is anxious to have mercy upon all, but we must be willing to accept his blessings on *His* terms. "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering toward us, not willing that any should perish, but that all should come to repentance" (II Peter 3: 9).

Conclusion:

1. God has mercy on whom He wills.
2. He wills always to have mercy on the person who wills to obey His word.
3. God has an elect, elected before the foundation of the world, but it is the character and not the person that is elected to obtain God's blessings. (Rom. 8: 29; Eph. 1: 3.)
4. God draws people to Christ and Christ saves.
5. The gospel of Christ is God's drawing power, hence;
6. The gospel of Christ must be taught to the people.
7. Jesus commanded His disciples to teach or

preach the gospel to all nations, to every creature in all the world.

8. That gospel is "the power of God unto salvation" to every one who believes and obeys it.

9. There is no salvation out of the body of Christ or the church.

10. God wills that all come to repentance for He "so loved the world, that he gave His only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life" (John 3: 16).

THE RESURRECTION

THE RESURRECTION

By Aruna Clark

Text—"Jesus said unto her, I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?" (John 11: 25-26.)

The resurrection of Christ from the dead is a historical fact and is proven just the same way that all historical facts are proven, namely, by reliable witnesses. This cannot be successfully denied.

The resurrection of Christ from the dead is more than a historical fact, it is a spiritual force in the lives of men. Through fellowship with the risen Christ men rise from a death to sin to a life of holiness. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on the things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3: 1-4).

The resurrection of Christ from the dead is more than a historical fact and more than a spiritual force in men's lives. It is prophecy and hope, yea, assurance of a future life. Our Lord said: "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also" (John 14: 19). The thought of another life is as old and as natural as the heart-beat. It is a kind of instinct in humanity. A longing that shall some day find its full realization.

The pre-existent and the co-existent states of Christ are seldom denied, and the incarnation is now quite generally accepted the world over. Skeptics and infidels are now putting their main efforts upon the question of the resurrection of Christ, realizing that if they are able to overthrow that they have made successful advance in the destruction of Christianity. This being true, it is well

that we examine and consider most carefully all divine as well as all reliable human testimony in regard to the matter. For, let some man prove that Christ did not rise from the dead, and the whole structure of the religion of our Lord will immediately fall, and "great will be the fall of it." Paul so states the proposition in the text thus: "And if Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14).

Let us study the subject, then, for a while under three general headings, as follows:

First. The Inherent Desire to be Raised to a New Life—I can not imagine that God would create a human being with certain feelings and desires in his very physical nature that it would be absolutely impossible ever to satisfy. That would be torture. I am sure that He has not thus made man; but quite to the contrary—every wish, emotion, feeling and desire of the flesh can be gratified. Neither can I conceive of a God who would create a soul with anxious longings and desires regarding another existence, without, at the same time, taking into consideration the necessity of making provision for their complete satisfaction. It follows, then, that since God has created us with such desire, He has providd also for its satisfaction, and that is accomplished through the resurrection of the dead.

Second. The Naturalness of the Resurrection—I can see no reason why the laws that govern the material universe should not have their counterpart in the spiritual realm. As I believe it, resurrection is not a result of certain correlated laws but is actually itself a law. The new life may be called a result, but resurrection is a law of the new life. The seed must fall into the ground and die if there is to be a new life; but equally true it is that the new life must be raised from the burial place of the former life. Then, if our souls are to enjoy that larger and freer life, there must be a death of the old, narrow, limited existence, and from that death must burst forth the new and resurrected life. The late William Jennings Bryan in speaking on this point said:

If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and to make it burst out from prison walls, will He leave neglected in the earth the soul of man made in the image of his Creator? If He stoops to give to the rosebush whose withered blossoms float upon the Autumn breeze the sweet assurance of another Springtime, will He refuse the words of hope to the sons of men when the frosts of Winter come? No, I am as sure of another life as I am that I live today. In Cairo I secured a few grains of wheat that had slumbered in an Egyptian tomb for more than three thousand years. As I looked at them, this thought came to me: If one of those grains of wheat had been planted on the bank of the Nile the year after it grew and all of its lineal descendants planted and replanted from that day until now, its progeny would be sufficient to feed the teeming millions of the earth today.

"If the invisible germ of life of the grain of wheat can pass unimpaired through three thousand resurrections, I shall not doubt that my soul has the power to clothe itself with a new body suited to its new existence when this earthly frame has crumbled into dust."

Third. Testimony of Inspired and Uninspired Witnesses—The Psalmist wrote many hundreds of years before Christ came in the flesh and called attention to the fact that our Lord "should not be left in Sheol, neither should the Holy One see corruption" (Psalms 16:10). Peter, on Pentecost, quoted this passage from the Psalms and applied it to the resurrection of Christ and showed that it could not have had reference to the Psalmist himself, since David died, was buried, and his tomb was preserved even to that day.

Many saw the empty tomb where the Lord had lain. The disciples of the Saviour saw Him, walked and talked with Him after He had arisen; and Thomas actually had the privilege of thrusting his hand into the place where the spear had pierced the side of Christ (John 20:27-28).

Someone has suggested that these things may have been only imaginary on the part of the close friends of

our Lord—perhaps they were mistaken. A few over-enthusiastic and possibly excited disciples could have been mistaken or deceived on a single occasion, but it is hardly possible and not at all probable that such mistake could have been made on so many occasions as are mentioned in the Scriptures. Then, too, a few of his admirers could have imagined many things in this connection, but, when it is said that more than five hundred at one time attest to his resurrection and appearance after arising from the grave, there is left no room for doubt or conjecture.

Under the Old Law it took the words of two or three witnesses to establish the truthfulness of any proposition, and surely the voices of more than five hundred witnesses are sufficient to establish the fact of the resurrection beyond all doubt.

The resurrection of Christ from the dead proves the foundation of the Christian hope to be divine and eternal.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

WORK OUT YOUR OWN SALVATION

WORK OUT YOUR OWN SALVATION

By William Ellmore

So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure (Phil. 2:12, 13).

To reduce this sermon to the required limits, it will be necessary to omit much of it and to treat briefly what is left. As this text is addressed to Christians, to saved people, there must be two salvations—one present and the other future; one in this world and the other in the next. It is also plain that present salvation does not insure future salvation. Those in possession of present salvation are in danger of losing eternal salvation. There could be no reason in urging saved people "to work out their own salvation with fear and trembling" if once saved meant in every instance always saved.

And what shall we say of those who reject or even neglect the plainly revealed conditions of present and future salvation, and thus continue through the whole responsible period of their lives and die at last in sin? Surely they can find in the word of the Lord no ground for the slightest hope.

This epistle was addressed to all the saints at Philippi with the bishops and deacons (1:1). Paul told them in his absence "to work out their own salvation." They had the authority and the ability to discharge every duty involved in working that salvation out. It follows that the Philippian church was independent of all others. After the inspired men had all passed to their rest, there were no church officers living on earth who possessed any greater authority than that of the officers of any local congregation; none outside of any congregation who had any right to interfere with its local authorities. The officers of a local congregation had the right to consult brethren

who held membership elsewhere, whenever they chose to do so. It was further their privilege as well as their duty to test this advice by the word of the Lord, the only infallible standard; and governed by the same word to accept or to reject in whole or in part the counsel they received and to act upon it. In these matters their authority was supreme. The same may be learned from Paul's farewell address to the Ephesian elders (Acts 20: 17-35). He reminded them of the work he had done among them for three years and how he had done it. He turned that work over to them. telling them they should "see his face no more." Near the close he said, "And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among them that are sanctified." Any congregation thus equipped and thus supplied following the same instruction can gain the same inheritance.

Three dispensations are revealed in the Bible, each with its own "works" to be performed by man. Now there are passages in the New Testament which assert that men are saved without works; for example, "for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory" (Eph. 2:8, 9). Sometimes the thought uppermost in the mind of the sacred writer is that we are now saved without the works belonging to one or to both of the former dispensations. At other times the thought is emphasized that men are saved without such works as would earn salvation under all dispensations. Gal. 5:4 is an example of the first class: "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." Rom. 4: 4 belongs to the second class: "Now to him that worketh the reward is not reckoned as of grace but as of debt." The reward referred to in this last passage is justification or salvation. To receive salvation as the payment of a just debt, one must render perfect obedience, never committing even one sin. Then he would need no forgiveness, hence no grace (favor).

This will apply to the moral man who lives and dies

in the world. He cannot live a perfect life; but he has no Saviour to pardon his sins. Christ is a "great priest over the house of God" (Heb. 10:21); and this "house of God," Paul says, is "the church of the living God" (Tim. 3: 15). One must get into this house and stay there; otherwise he has no high priest through whom to obtain pardon.

Another thought I would impress here. These Old Testament works came from heaven. It is a very common practice nowadays to introduce into the service of God works that come from earth. God rejects the former; how much more dangerous and presumptuous the latter! However, to learn that God condemns human additions to divine worship, we depend not solely on inference. To this agrees the word of the Lord plainly expressed over and over. "But in vain do they worship me, teaching as their doctrines the precepts of men" (Matt. 15: 9). Read also Col. 2: 20-23.

To sum up: Old Testament works, though they come from heaven; works of perfect obedience such as would earn salvation, conceivable but impossible; works of the moral man who lives and dies in the world; human works lugged out of the world over into the church and added to the authorized worship are all out of place, all condemned.

The text still reads, however, "Work out your own salvation." What works? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7:21). What the will of the "Father who is in heaven" is, we may learn from Matt. 17: 5, where in the presence of Moses and Elijah representing the law and the prophets the Father said, "This is my beloved Son in whom I am well pleased; hear ye him." Moses and Elijah here laid their commissions at the feet of Jesus, who now has all authority in heaven and on earth (Matt. 28:18). He is the author of eternal salvation unto all them that obey him (Heb. 5:9). God, who spoke in time past to the fathers through the prophets, has spoken in these last days to us through His Son.

How shall be escape if we neglect this great salvation? (Heb. 1:1, 2; 2:1-4.) If we attend to the works authorized by Christ, given us in the New Testament through His inspired ambassadors, we shall have enough to do to occupy all of our time and to keep us all out of mischief.

This is a "reasonable service;" for we are working for ourselves, working out our own salvation. Where is the sane and normal man who will not work for himself if he can see that there is anything in it; if he can realize that, as in this case, there is everything in it?

Consider,

1. The works required of us are the very works we ought to do. They will make of us a better, a happier and a wiser people; better friends, neighbors, citizens and Christians. It is the only right way to live, and there is no other safe way to meet death.

2. As a reward we get a hundredfold now in this time (Mark 10:30). Surely this is ample pay and it is strictly true even if it does come "with persecutions."

3. The works required are indispensable to the development in us of the highest possible degree of spiritual and moral maturity, thus fitting and preparing us for the "place" which Jesus went to prepare for us (John 14:2, 3). Heaven is a prepared place for a prepared people.

Let me illustrate. Suppose an old man has a splendid farm of 200 acres. He approaches a young man with this proposition. "I don't need that farm and you do. If you will move out on it and take good care of it, of the stock, the implements and everything pertaining to the farm; if you will work faithfully; if you will be a good husband, father, friend, neighbor, citizen and Christian; if you will be good and kind to me that I may see you appreciate the favor, I will pay the tax and give you all you make. I will try you out thus for ten years. If you have made good all around all the time, I will then give you a deed to the farm." The young man eagerly and promptly accepts the offer, moves out on the farm, works well and is soon abounding in prosperity. Suppose

when the ten years are about up, the young man's good fortune turns his head. He suffers from a growing sense of his own importance. He allows his gratitude for his benefactor to cool off. He talks freely with his neighbors, telling them that the owner is under obligation to give him the farm. That he has worked hard and has earned it. That a deed to it would be no favor at all but the payment of a just debt! Well, if that young man should get justice he would lose the farm. The owner would give the young man a plain talk after this manner: "If you had met the conditions until the time was up, I would have been under obligation to give you the farm, not because you had earned it, but because I said I would. Many worthy men would have been glad to have been in your place these ten years and given me half of everything raised. You would have done well with everything furnished to have received only half. Above all that I have given you the other half, a hundred-fold. You have worked well, but you were working for yourself. What did I get out of it? Not a penny; nothing but the privilege of paying the tax. When I took you up you were as poor as Lazarus. All you have you owe to me. My supreme purpose was to make something out of you. I wanted to develop in you a big, honest heart, overflowing with love and gratitude to me as long as we both live because of this unmerited favor. I greatly desired you to be a shining example, a power for good among your neighbors 'to allure them to brighter worlds and lead the way'. They have little respect for you and you have lost your influence for good with them. Having lost here, I've lost everything, and you have lost the farm."

The application is easy. The Lord furnishes everything and allows us to work for ourselves. He insures us a hundredfold now in this time and in the world to come eternal life, "a home where changes never come". "It pays to serve Jesus, it pays ev'ry day. It pays ev'ry step of the way." But we must make good; be humble and faithful and grateful to the Lord, never forgetting

for a moment that we owe all to him. What have we that we did not receive? (I Cor. 4: 7.) Every good and perfect gift comes from him. (James 1: 17.) Our lives must be an inspiration, an encouragement to the other children to live in peace, in unity, in love; an incentive to them to walk the narrow way. Otherwise we shall never inherit a home in that good country beyond the river. Let us remember that "love builds up", edifies. Without love nothing can build up. We do not love one another. That is the reason we tear down, destroy and overthrow instead of building up. If we loved our brethren we could not use our tongue so freely to injure them. This is the test. "If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also" (James 3: 2). We may think ourselves to be religious, may be busily engaged in what we suppose is acceptable service, but if we bridle not our tongues we are self-deceived and shall learn sooner or later, and perhaps too late, that our religion was in vain. (James 1: 26.)

Now I shall turn to the other side. "For it is God who worketh in you both to will and to work for his good pleasure." This is for our enocuragement. The text does not say that God does our work for us; nor that he forces us to do it. The combined powers and influences of heaven and of the good of earth, working in our behalf, will all stop at a point short of our salvation without our own co-operation. The statement of this verse (13), that "God works in us both to will and to work", can not bear a meaning that will relieve us of the duty commanded in the 12th verse—"to work out our own salvation with fear and trembling". Suppose I am never able to learn anything at all about how God works in his children. Shall I deny the plain statement and dispute the fact? By no means. The Lord has done and is doing many things he does not explain to me. To make them plain to me, no doubt it would be necessary first of all to do considerable work on me—to give me more and better sense. As to the how and the why of divine procedure we should give the Lord a good deal of margin

to work on. Still we may know something of this matter.

1. God works in and for us by His providence. Read the 24th chapter of Genesis. Abraham sent his servant to Haran to get a wife for Isaac. The servant came to a "well of water" just outside the city and stopped and offered this prayer: "O Jehovah, the God of my master Abraham, send me, I pray thee, good speed this day, and show kindness unto my master Abraham. Behold I am standing by the fountain of water; and the daughters of the men of the city are coming out to draw water: and let it come to pass, that the damsel, to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master" (Verses 12-14).

How came it to pass that the right damsel came to the right place at the right time? How did she come to use the words that would answer that prayer? Jehovah knows. She was free as the winds that blow. When the servant later rehearsed the whole story to the father and the brother of the damsel they said, "The thing proceedeth from Jehovah" (Verse 50; see also verses 7, 35). One object Moses had in view in recording this charming narrative was doubtless to impress his readers of all future time with the fact that God was over ruling here and that "The steps of a good man are ordered of the Lord" (Psalms 37: 2, 3). In all our associations and relations and activities of life, we should daily ask the Lord for guidance; for "It is not in man that walketh to direct his steps" (Jer. 10: 23).

2. God works in us by the Spirit. If we would be saved in heaven it is imperative that we uproot and destroy the "works of the flesh" (Gal. 5: 19-24), and substitute and cultivate the fruit of the good Spirit, "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control". How shall we ever be able to do all this? Never without help. "If ye live after the flesh ye must die; but if *by the Spirit* ye put to death

the deeds of the body, ye shall live" (Rom. 8: 13). If we make an earnest, unceasing effort to "put to death the deeds of the body, going to the Lord daily in prayer for assistance", the Spirit of him that raised up Jesus from the dead" (Verse 11) will lend his aid. As to the positive side, if we have the Spirit, "the fruit of the Spirit" named above will abound in our lives and this also will help us to "overcome evil with good". I shall add, "If any man hath not the Spirit of Christ, he is none of his" (Rom. 8: 9).

3. God works in us by his promises. "He hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature having escaped from the corruption that is in the world by lust" (II Peter 1: 4). "According to his promise we look for new heavens and a new earth wherein dwelleth righteousness" (II Peter 3: 13). Perhaps I have space for an illustration. I shall put it in the form of a conversation between a father and his son, calling the son Austin, as that is my son's name.

Father: "Austin, it is time to plow for oats. Go to the barn, hitch up the black team and prepare field No. 4 for oats as soon as you can."

Austin: "Father, I can not afford to do it."

Father: "How's this? You never disobeyed me before."

Austin: "Look at the calendar. I am of age today. Anticipating this date, I have been in the city yonder and I have a position offered to me in a prominent bank at $75 per month."

Father: "If you stay with us, Austin, I will give you $100 per month."

Austin: "It is a tempting offer, but in the bank I would not be exposed to the weather; I would have short hours, good company, and the prospect of promotion with an advance in salary. While I thank you for your generous offer, I feel constrained to decline it."

Father: "Austin, this is a good farm. Soon it will fall to you. You ought to take some interest in it. Your

mother and I are growing old. We need but little and shall not need that very long. The old home will be lonely without you. We feel that we can not give you up. There are many good boys in the world, but not one who can take your place with us. Now if you will stay with us I will give you $100 a month and a third of all you raise."

Austin (springing to his feet): "What team did you tell me to work? What field to plow?"

He starts for the barn making the air ring with a song of joy. The father worked the will into the son. How? The reader can answer.

By his "exceeding great and precious promises the Heavenly Father works the will into the children of men".

UNITY

UNITY

By U. R. Forrest

I. INTRODUCTION

It is a very common thing for churches to have what they are pleased to call "Union Revivals". We do not co-operate in such meetings, and we are asked "why". Herein may be found the answer. One time, after a special invitation given us, I attended a "preachers' meeting", when the proposition of having a "union revival" was considered. After much talk about the meeting I suggested this plan: The churches of the town co-operate in a union meeting, allowing each church to furnish its preacher—use home forces—and each church to have full charge of the services when its time came. My plan was turned down and the usual plan accepted. They had a union evangelist come to our town and hold forth five weeks, for which he received about $5,000. We did not co-operate in the meeting and many wanted to know why. I gave the following reasons in two sermons on the subject of "Unity":

II. THE REASONS

1. We are very busy all the time taking care of the work of the church. And as a result of building our new meeting house, without asking for or receiving "outside help", either by donations or the sale of pies, cakes, etc., we did not feel able to pay our part of the $5,000 that the meeting was to cost.

2. It would have been a sin for us to, in an "official way", co-operate in such a "Revival". We do not have faith—believe in such meetings. And Paul, in Rom. 14:23, says, "Whatsoever is not of faith is sin".

3. Such meetings are misleading. Sinners are left with a "false security". They are not told what to do to be saved, but left believing that as a result of their going "forward" they are saved. And feeling thus secure

many of them never obey the Gospel—never saved—therefore left in worse condition than that which was theirs before the "Revival".

4. "Union evangelists", many of them, are uncouth in their speech and conduct in the pulpit. I believe that man, in the pulpit, should use the cleanest and purest language at his command, and conduct himself as a Christian gentleman in every way.

5. I believe that hypocrisy is one of the greatest sins of which man can be guilty. And to go into the average, modern "Union Revival", thus saying by our actions that we are agreed—united—would be, upon our part, hypocrisy.

6. The Gospel of Christ is not preached, in its fullness in such meetings. Illustrations: All the churches, I will concede, are right in some things. The Baptist people believe in immersion for baptism. This is Bible doctrine, therefore a part of the Gospel of Christ. But this part of the Gospel is not preached in a "Union Revival". We might mention many other points—parts of the Gospel—that should be preached but never touched in a meeting of this kind. What may they preach? No baptism of any kind. The "church question" must not be mentioned. The Bible doctrine of apostasy must be given a wide berth. What may they preach? Yes, "That Jesus Christ is the Son of God." But suppose that the Jews should co-operate in such a meeting, then what?

I believe that we should stand for *something* I believe that a man should *be* what he is, "all wool and a yard wide". I have but little respect for an informed man who has no convictions.

III. WE BELIEVE IN UNITY

1. Division in the religious world is, no doubt, one of the greatest curses of the ages. Division creates doubt, skepticism and infidelity. The world sees the folly of faction and separation, and rejects the faith. They see that denominationalism is false, and reject all. Sectarianism breeds skeptics. Unity will lead the world to believe in Christ. Division will cause the world to

reject Him. Division hinders evangelism. "I do not know which church to join", is a common excuse for standing aloof from all religions. On account of rivalry and jealousy among religious societies, the Christian religion is not taught in our public schools. Teachers can teach anything, even heathen religion, but not the religion of Christ. Skepticism enters the class-room and faith goes out. Division causes grief. Sickness, poverty, misery and even death have caused less grief than religious division. Husbands are not allowed to commune with wives. Fathers and mothers do not fellowship their own children, because "the rules of our church", made by uninspired men, forbid it.

Division is wrong because it is a waste of energy and money. Illustration: In our own town three new meeting houses have been erected in the last two years. Three more are under construction. Here in the outset at least $200,000 is being wasted. If we were united the cost of three or four of them would have been saved. Then there is the support of extra preachers, and the expense of fuel, lights, furniture, etc. For all this somebody will have to give an account "some day in the after while".

2. CHRIST ON UNITY. Just before He suffered on the cross He prayed, saying: "I pray not for these alone; but for them also who shall believe on me through their word. That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17: 20-21).

Before the founding of the church, and speaking of it prospectively, the Lord said: "There shall be one fold and one shepherd" (John 10: 16). The "one fold" spoken of here is the "one church" or Kingdom of God, of the Body of Christ. *"There shall be one fold."*

3. PAUL ON UNITY. "For as the body is one, and hath many members, and all the members of the body being many are one body; so also is Christ. For in one spirit were we all baptized into one body" (I Cor. 12:

12-13). The "one body" here is the church. "The church which is his body" (Eph. 1: 19-23). Seeing that we who are many, are one bread, one body, for we all partake of the bread" (I Cor. 10: 17). "For ye are yet carnal, for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men. For when one saith, I am of Paul; and another, I am of Apollos, are ye not carnal?" (I Cor. 3: 3-4). "For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?" (I Cor. 1: 11-13). Much of this trouble was about what most people would call little things, simply a matter of names—religious names. An important item of instruction derived from these passages is that it is not allowable to assume a human religious name. If it were right to wear a human religious name, it would certainly be right to take such a name as Paul, Peter, or Apollos. Yet Paul makes a direct argument against it. Paul's argument is this: (1) That as Christ was crucified for them, they should be called for—after him; (2) As they were baptized into the name of Christ, they should be called by His name and not that of Paul, or any other man.

Now let's turn to Eph. 4: 1-6. "I, therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love, giving diligence to keep the unity of the spirit in the bond of peace. There is one body (the body is the church, Eph. 1: 19-23) and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Here we find seven reasons why we should keep the unity of the spirit in the bond of peace. (Study them.)

The same apostle that said there is one Lord, one faith, one God, said there is one body. If he is right about one, or either one, he is right about all. If there is but the one true God there is but the one true church (Body of Christ). If there is but the *one* God, *one* Lord, *one* faith, *one* hope and *one* Spirit, then there is *but the one* Body. The apostles and Christ contended for unity all along.

Here is another passage. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfected together, in the same mind and in the same judgment" (I Cor. 1: 10).

4. A FEW NOTED MEN ON UNITY. "The work of Christianizing the world can only be done by a united church." (Norman McLean, of Scotland.)

"Denominationalism has done all the good it can do; let it fade and pass away." (Dr. Hunter, Congregationalist, of Scotland.)

"Let me speak in the language of heaven and call you Christians." (Henry Ward Beecher.)

"These divisions should be merged into the holy name Christian." (Albert Barnes.)

"I pray you leave my name alone. Do not call yourselves Lutherans, but Christians." (Martin Luther.)

"I wish the name Methodist might never be mentioned again, but lost in eternal oblivion." (John Wesley.)

"I sometimes feel sorry that the name Baptist which was flung at us by our enemies and stuck, should be our name. Perhaps yet, we will go back to the name Christian." (Dr. P. S. Henson, Baptist.)

Many more could be given, but these few, with the many scriptures on the subject, a few I have given, should be enough to convince us that we should keep the unity of the spirit in the bond of peace.

IV. WHY ARE WE DIVIDED?

The most common reason given, I think, is: "We do not all see alike." God commands us: 1. "All speak the same thing; 2. "That they be perfected together, in

the same mind and in the same judgment." Thus we are brought face to face with the fact that Christians *can* be united. "Speak the same things." "Keep the unity of the spirit in the bond of peace." Serve God in "the *one* Body," or God requires of us an impossibility. No thoughtful person will accept the conclusion that our loving heavenly Father requires of us things that we can not do. Therefore we are forced to the conclusion that Christians *can* be one—united, undivided—and that those responsible for the divisions will be held accountable for failure to carry out the divine requirements.

I propose to show now that people do *all* see alike what is *in* the Bible, and that it is the things *outside* of the Bible that they do not see alike and over which they are divided. The way to give the matter the proper test is to look at some of the things over which there is division.

1. The divine rule by which men are required to walk in the service of God. This rule may be found in several passages, but I give only two or three. (1) "The secret things belong unto Jehovah, our God; but the things that are revealed belong to us and our children forever" (Deut. 29: 29). So we may preach and teach the things that are revealed, but should not attempt to teach those things that are not revealed, because they belong to Jehovah and we know nothing about them. (2) "I charge thee in the sight of God and of Jesus Christ, who shall judge the living and the dead—preach the word" (II Tim. 4: 1). "Preach the word." The things revealed. (3) "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book" (Rev. 22: 18-19). It must be left just as God left it. It must be preached without addition, without subtraction and without modification.

2. Now we shall see: (1) That whenever and wherever this divine rule is followed, the people see alike and there are no divisions among them. (2) That whenever and wherever they depart from this rule they do not see alike and are divided. Illustration: (1) God's appearance to Moses in the burning bush (Ex. 3: 2-4). Do you believe that God appeared to Moses in the bush? "Yes." Well all who believe the Bible believe that. No division on that point. Why such agreement? The word of God says it in so many words. What kind of bush was it? Now, instead of taking the wise course and saying, "I do not know," men begin to give their opinions. And differences and divisions are inevitable. Why such unity on the first question and division over the second? Simply because the Bible is followed in the first case and not followed in the other. On the first question all took the Bible, without addition or subtraction ond we have perfect unity on the point. Instead of remaining silent where the Bible is silent on the second question men begin to give their opinions and division is the result. (2) Paul's thorn in the flesh. Did Paul have a thorn in the flesh? Yes, perfect unity again. Why? The Bible says that he did have. What was that thorn? Men begin to guess again and division follows. Unity on the first question because the Bible is followed. Division on the second because men give their opinions. (3) Here is another. Jesus wrote on the ground. Perfect unity on that. What did he write? Now we begin to guess. And division will be the result. Now with these simple illustrations we are ready for the proposition.

V. THINGS ABOUT WHICH THE DENOMINATIONS ARE DIVIDED

1. THE ACT PERFORMED FOR BAPTISM: What are the facts here? If a man should go to the water, go where there is much water, be buried, be raised, come up out of the water, no church that I know anything about, not even the Catholic, would deny that the act performed here is baptism. Perfect unity. Why? Every step taken can be read in the New Testament, and there is perfect

unity among believers. Again: If a man under the teaching of a denomination, should have a few drops of water sprinkled upon his head, a part of the religious world would be willing to say that it is baptism, but many more would reject it. On the first there is unity, on the second there is division. Why? The first is revealed in the Bible and said to be baptism, the other is an invention of man. There is not an example among all the recorded instances of baptism in the New Testament where water was poured or sprinkled on the head and called baptism. The first is *in* the Bible, the second is *outside* of the Bible. Unity on the first. Division on the second.

2. WHO SHOULD BE BAPTIZED: Over the baptism of penitent believers there is agreement—but on the baptism of infants there is division. Why? One is *in* the Bible the other is *not*.

3. NAMES FOR GOD'S PEOPLE: No denomination is willing to wear a human name except its own, but no one objects to being called a Christian. The name Christian is *in* the Bible, therefore unity. The others are *not in* the Bible, therefore division on the question.

4. MUSIC IN THE CHURCH—IN THE WORSHIP OF GOD: No denomination objects to vocal music, but there is strong objection to instrumental music in the worship. The former is authorized by inspired men (Eph. 5. 19; Col. 3: 16). The latter is not mentioned by them in the worship of a single church of Christ. Here again we have unity on what is *in* the New Testament and division over what is *outside*.

We can not think of a single thing *in* the Bible that people are divided over. But it is always things *outside* of the Bible that cause division.

5. CREEDS: No body objects to the Bible being the creed, the rule of faith and practice. But we find objection to man-made creeds, to rule in matters of religion. No party believes in the other party's creed. Why? It is *not the Bible*. Then the best thing to do is discard all human creeds and everything else not *in* the Bible.

Take the Bible alone as the rule of faith and practice. No one can object to that. There will be perfect unity there, but we can not unite on the creeds and the doctrines and commands of men.

VI. CONCLUSION

1. The basis for Christian unity must be the right book, *The Bible,* the right church, *The New Testament Church.* (Matt. 16: 16-18; Acts 20: 20: 28.) The right name, *The New Testament Name,* "Christian" (Acts 11: 26; I Peter 4: 16). The right plan of salvation (Matt. 28: 18-19; Mark 16: 16), and examples in the Book of Acts. The right order of worship, the *New Testament Plan.* Do all that the Lord commands and only that. The basis of Christian unity must contain every essential —every command—but not one non-essential—not one thing not commanded.

There is no getting above this or beyond it. It is not narrow, it is not broad, but *it is standard.* The man or men who go beyond this go too far; those who stop short of this stop too quick. We do not ask that any come to us, but to come to this standard. If we are not there we promise you that we will do our best to get there just as quick as we can.

2. OUR PLEA STATED. No God but Jehovah. No Lord and no Saviour, but Christ the Son of Almighty God. No fountain for sin but the blood of Christ. The New Testament plan of salvation and order of service and worship. The New Testament Church and the divine name. "Where the Bible speaks we will speak, where the Bible is silent we will remain silent."

This is the *scriptural ground* for unity. All can come here without sacrificing truth or conscience. The modern union revivals do not stand on this foundation. Therefore we can not co-operate in them.

Here husbands and wives, sons and daughters, fathers and mothers and neighbors, can come and unite on the "Rock of Eternal Ages", without any sacrifice of truth or conscience, and above all, according to the word, will and way of the Great Eternal God.

Brethren, this is a great plea. The thing for us to do is to keep it before the people. It is a great work the Lord has given us to do. We must see that the work is done and well done. Let every saint be true to the Lord and his cause, and afterwhile receive the crown of righteousness that fadeth not away. "Oh, that they all may be one, that the world may believe!" *Amen and Amen.*

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AL W. MOREY
PLEASE RETURN

THE PRIESTHOOD OF CHRIST

THE PRIESTHOOD OF CHRIST

By E. C. Fuqua

"Thou art a priest forever after the order of Malchizedek" (Iso. 110: 4; Heb. 6: 20).

The high priesthood of Christ is one of the most stupendous realities revealed to man. It is man's only hope; an assurance of grace and peace to the righteous, a forecast of certain doom to the wicked. Upon that priesthood rests the fate of all mankind.

The first ten chapters of Hebrews are largely written to establish the truth that Christ is man's only High Priest in things pertaining to God; that He is our only Mediator and Intercessor, upon whose office alone we depend for grace to note, hear and answer our appeals for mercy and deliverance from sin and temptations. We can reach God only through our High Priest. He hears nothing we say and rewards nothing we do save as we say and do it in the name of or through the office of Christ as our High Priest.

The Jews had long known the value of the high priest office under the law. No matter how numerous and punctual their daily and other sacrifices, there was no office through which their sins could be rolled forward and the burden of guilt lifted for a season, save that of the high priest. Once in the year the high priest, bearing in his hands the blood of atonement, entered into the Holy Place beyond the veil that excluded the Ark from the gaze of the people, and there made atonement, first for himself, then for all the people, upon which God rolled their sins forward twelve months (Heb. 10: 3), to be remembered against them again at that time. At the end of that period all former sins came upon them again, increased by subsequent sins during the year, all of which had to be rolled forward again in the same manner; and this "year by year" "continually". Under that law or system there was no hope for actual forgiveness of sin:

no sin was ever forgiven that people while the law stood. The reason was, it was "impossible that the blood of bulls and goats should take away sins" (Heb. 10: 4). The high priest under the law had no other blood to offer for atonment, and as the blood he did offer could not take away sin, there was no hope of forgiveness for the people so long as that priesthood stood. But that priesthood was supported by the law, and in turn the law was made dependent upon that priesthood; each was a vital part of the other, so that the change of one necessitated the abrogation of the other: they stood or fell together. Hence, "For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7: 12). That made a life and death situation of it. There was no hope of another priesthood while the law stood; and there was no possibility of changing the law while the priesthood stood. It seemed to present an impossible situation as respected any relief from the guilt of sin. Indeed, only the unfathomable wisdom and mysterious movements of God could ever place remission of sins within the reach of those people, since to do that necescitated a change both of the priesthood and of the law, and that, too, in compliance with the law and priesthood as God instituted them. Nothing could be violated in order to accomplish this change, not even "one jot or tittle" of anything connected with that system, "till all be fulfilled" (Matt. 5: 17, 18). A *fulfillment* of the whole was the only solution.

But no law given of God can fail of fulfillment by some one of those to whom it was given; and since every Israelite had failed to keep the law in some point, and all had become guilty before God, the matter was made the more hopeless; for how could that system be changed by *fulfillment*, when no living man had ever or ever could fulfill it? This difficulty demanded and brought to their rescue the Christ—the Man Christ Jesus. Here was a Man who could and who would fulfill the law which no other person could fulfill, and having done that would make a way of escape for all the nation.

Therefore, in every requirement of the law Christ fulfilled it perfectly, even keeping the last Sabbath in profound rest in the tomb. That was his last act. The law had been finished. Its Giver had been vindicated in that the law given by him could be kept by man. That established the righteousness of the law, and that point being established, the law itself was fulfilled in the person of Christ, who then proceeded to "take it out of the way, nailing it to his cross" (Col. 2: 14).

Having shed his own blood as a propitiation for sin —the blood drawn from the immaculate body with which he fulfilled the law, he could offer that blood, which represented the life of the law itself, now dead and buried with his own body, as an atonement for sin. "The blood is the life" (Gen. 9: 4). The law having died in the body of him who fulfilled it, being crucified by its own constituents in their crucifixion of Christ, the priesthood sustained by that law was automatically annulled, and thus were both obstacles overcome by the Jews themselves in crucifying Christ. They by that act crucified their own law and annulled their own priesthood, by crucifying the only Man who ever kept (and fulfilled) their law. Thus God took advantage of their ignorance and prejudice and hardness of heart and forced them to sign their own death warrant as a nation of His people. They *crucified* the law that Christ had *ended* by fulfillment. What a culmination of Divine arrangements! How majestically consummated! Hence, "Christ is the end of the law unto righteousness to every one that believeth" (Rom. 10: 4). He ended it by fulfillment; they fittingly consummated the drama by a national crucifixion of it!

That all this had been God's purpose and should have been understood by the Jews themselves is shown by the clearly-stated fact that the promise to Israel of forgiveness was dependent upon the offspring of Judah: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shilo come" (Gen. 49: 10). Here it is clearly stated that Shilo (Christ) would come as a priest from the tribe of Judah. Every Jew knew

that so long as the law stood the tribe of Judah could furnish no priest, because all priests were specifically to be of the tribe of Levi, the house of Aaron. "For he (Christ) of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests" (Heb. 7: 13, 14). How could the Jews logically or intelligently expect Shilo, who was promised of the tribe of Judah, so long as the law interposed priests specifically from the tribe of Levi? Did they not know that the law would have to be changed to admit of such a fulfillment? No, they did not know that because they were purposely blinded to the fact that "the end" of their system had been written into its very body. (II Cor. 3: 12-19.) But when Christ came, as was "evident", says Paul, from the tribe of Judah, performing his marvelous works and proving his divinity by infallible proofs innumerable, the Jews should have seen in him the fulfillment of their own prophecies, the Person of Shilo of Judah. But they did not perceive it though, as Christ accused them, they saw and saw not. They saw the evidence but willed not to receive it. Judah's Son stood before them, so that, in condemning him, they rejected their own prophets. (John 5: 46, 47). Why, then, should not their madness be made to *crucify* their prophets and law? That they did when they crucified Christ.

When Jesus died another and superior blood was ready to be offered, representing the life of God's Son and of the law which He had fulfilled and ended. This new Priestly offering—a blood highly efficacious to the remission of sins—constituted a new Priesthood, which demanded "a change also of the law." The old law was not to be revived; it was not to be re-arranged or made over in some parts to fit the new order; it was essential that a "new covenant" be made, "not according to" the old. (Heb. 8: 9.) The old was a type, a shadow. (Heb. 10: 1.) The new was the substance, the thing foreshadowed and typified by the old. The New Priesthood

necessitated an entirely new system of Divine government and human service. It had to be spiritual, whereas the former was a system consisting of "carnal ordinances" only. (Heb. 9: 10.) Proof of this absolute change from the former system is best displayed, perhaps, in the changes made in quotations from the former moral requirements. Where any precept contained in the Decalogue is copied into the New Testament system, it is always altered in verbiage, changed in wording. The change from the old system was so absolute and fundamental that even a moral precept in the former was put into different language in the latter or new system. For example, the Decalogue command, "Thou shalt not steal", is changed to read, "Let him that stole steal no more" (Eph. 4: 28). So with all the Decalogue commands, except the fourth, the Sabbath command, that is not contained in the New Covenant in any form. No weekly or other periodical Sabbath is given to Christians. Their "Sabbath rest" is in the next world only (Heb. 4: 9, 10), of which the seventh-day Sabbath was only a type.

Over this New System Christ sits supreme as Head, High Priest and King. He is Head of the Church, which is His body (Eph. 1: 22, 23), and in which all Christians are members of Him and of one another. (I Cor. 12: 12, 20, 27.) He is High Priest, sitting upon God's right hand, on the mediatorial throne, to intercede for us with the Father, converting the throne of the universe into a "throne of grace" in our behalf. He is a "merciful and faithful high priest", we are told (Heb. 2: 17), because having "suffered being tempted, he is able to succor them that are tempted" (Verse 18). Having such a Priest to intercede for us, whos throne is a "throne of grace", we have nothing to fear if we are obedient and loyal to Him, for He "became the author of eternal salvation to all them that obey him" (Heb. 5: 8, 9). He is King over all things, including the house of God, during the gospel dispensation, and as such will judge the world; after which He will "deliver up the kingdom to God, even the Father; when he shall have

abolished all rule and all authority and power" (I Cor. 15: 24, 25). Then, as joint-heirs with Him we will all be "one fold, with one shepherd", God Himself being "all in all" forevermore. (Verse 28.)

As Priest and King, Christ's reign is to be victorious over "all rule and all authority and power". He must reign until all such opposition shall have been obliterated from the universe. His task, therefore, is no small one. His mission, so far as reigning demands, is to subdue all things unto Himself, then turn the subdued universe over to God, purged, not only of sin, but of every semblance of rule except his own. Two rulers can not reign over the same people at the same time, nor over the universe at the same time, and both rules be eternal. Christ is "conquering and to conquer", and his determination is no more set against sin and rebellion, than it is set against every kind of rule not his own. Whatever carries the least independent authority over men, whether it be a political, ecclesiastical, or social dominance or ordinance, must be put down before Christ will have subdued sufficiently to turn the kingdom over to God and thus end His mediatorial regime. This means that all political governments must end before Christ conquers. It means that all social decrees, secrets or other "orders" shall be abolished. It means that all ecclesiastical institutions and organizations (churches or denominations) must be put down, save, of course, the church over which He is Head. Here we have incontrovertible proof that denominationalism is opposed to Christianity, for Christ will not move against anything that is not at enmity to His government. Every creed and confession of faith in the denominational world is opposed to Christ by its very "authority" over man, and all such "rule" must be put down. "Every plant which my heavenly Father hath not planted shall be rooted up" (Matt. 15: 13). Denominational decrees, councils, conventions, and the entire warp and woof of sectarianism in all its phases, must be obliterated because against the peace and happiness of the universe, which Christ is destined to procure for God's

ultimate and eternal rule. As servants of Christ, as soldiers in his army, as co-workers with Him in extending His kingdom, it is the duty of all Christians to assist Christ in putting down all these opposing rules. We do this, first, by holding no membership in any organization known to men save the Church of Christ; and, second, by doing all in our power, in conformity to the gospel of God, to uproot these opposing powers by preaching to them that they can not be saved if they enter into and abide in any religious body save the church for which Christ shed His precious blood. "And I heard another voice from heaven, saying, Come forth, my people, out of her (Babylon—denominationalism), that we have no fellowship with her sins, and that ye receive not of her plagues" (Rev. 18: 4).

SAUL OF TARSUS AND HIS

SAUL OF TARSUS AND HIS CONVERSION

By W. D. Ingram

Text: "And he said who are thou Lord? Asd he said I am Jesus whom thou persecuteth: but rise, and enter into the city, and it shall be told thee what thou must do" (Acts 9: 5, 6).

1. Paul's conversion is one of the most remarkable events connected with the history of the church, not only because he was a vile persecutor; but he was a noted man, and performed a great work subsequent to his turning to the Lord. From the standpoint of evidence, his conversion is a strong proof of the truth of Christianity. Take in consideration that he was a prominent and zealous leader and an avowed enemy to the teaching and preaching of the disciples of Christ and set for the extermination of those who adhered to "the Way", his sudden change is not to be accounted for in any other manner than that which we have recorded in Acts. Every consideration is against his having turned in any other way than through the motives set forth in the narrative as we have it in the New Testament. History is too much substantiated, as connected with these events, for the fact of his conversion and prominent part in the wonderful spread of Christianity to be denied. If the record of Paul's conversion is true, Christianity is true; and the fact is so well substantiated that there is not a possibility of its being successfully controverted.

The apostle stands forth in the history of the church as the great polemic and promulgator of the gospel of Christ. His conversion is one of the most phenomenal and striking events in the inspired record. His sudden change from a bold adversary to a public and devoted disciple is only to be accounted for as set forth in Acts of the Apostles. And when we consider it as such it is one of the most convincing proofs of the Christian

religion. His life of consecration is ample proof of his sincerity and his integrity is unimpeached by his undaunted courage as manifested in his life of toil and endurance under the most trying ordeal of afflictions and persecutions. Of the testimony of such characters we adduce this from A. Campbell's Christian Preachers' Companion:

"For should we see a number of persons of sound understanding, radically and essentially change their manner of life and institute a new course of action, unequivocally contrary to their natural passions and well established habits, because of a display of supernatural light and power, submitted to their understanding and their senses, we would be compelled to believe them; or, to admit the existence of an effect without a cause." Here we have an effect and the alleged cause we have set forth by the apostle himself. It will not do to say that there was a delusion, for the apostle saw more than one vision, and had many infallible proofs of the position he maintained and defended. There can be no more reasonable conclusion than the one we have in the Scriptures, that Paul was really and truly converted by the manifestation of Jesus Christ on his way to Damascus."

2. It is claimed that Paul was miraculously converted, and that, therefore, all are to be so converted. That Paul's conversion had an element of the miraculous in it is not to be denied; but that all are so converted at this time is another matter; for the miraculous element is now taken out of Christianity. The gospel is the ordained power to save men today, and it was at the time of Paul's writing to the Romans. See 1: 16. Paul's conversion had another feature to it that no other conversion ever had, namely, Ananias, who was afraid of Paul, knowing his mission to Damascus, was told by the Lord to "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake" (Acts 9: 15, 16). Paul was not only converted, but was converted for the

purpose here set forth. Here is how Paul himself states the matter: "But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace (or through the gospel, II Thess. 2: 14), to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood:" etc. (Gal. 1: 15, 16). In the 26th chapter of Acts Paul gives an account of the Lord appearing unto him and telling him, after he had seen the light and had fallen to earth, "I am Jesus whom thou persecuteth. But arise and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive the remission of sins and an inheritance among them that are sanctified by faith in me" (Verses 15-19). So the appearing of Jesus to him was to qualify him as a minister and that he might be an apostle and a witness of the resurrection. (See 1 Cor. 9: 1; 15: 8.) Paul says: "I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service" (I Tim. 1: 12). "Whereunto I was appointed a preacher and an apostle . . . a teacher of the Gentiles in faith and truth" (I Tim. 2: 7). "And last of all, as to the child untimely born, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (I Cor. 15: 8, 9). It is evident, then, that this appearing to Paul was for the special purpose of qualifying him as an apostle. I do not doubt that it was a circumstance that led up to his conversion, and that it so led up to his conversion as many circumstances lead up to people's conversion today. But he was not converted by this act, though, perhaps, he would not have been so converted if it had not been for this miracle.

Many people are led to hear the gospel, and are converted by being called as mere circumstances have led them; but it is the gospel that converted them and not the circumstances, though, perhaps, if it had not been for the circumstances they would never have been so converted. So it is always necessary to distinguish between the circumstances and the means of conversion.

3. It was the gospel that converted Paul and not the miracle of Jesus appearing to him; though, perhaps, he might never have been so converted if it had not been for Jesus' appearing to him. The miracle was a circumstance of his conversion, and, perhaps, a necessary one; but it was his faith in Jesus and his surrender to Him when he saw that he was a persecutor of Him; and his humble submission to Him in the requirement of baptism that secured for him relations in Christ, and so converted him. He was not converted when he saw the light, for he did not know the source of the light till he inquired of the Lord and was told that the light was connected with the appearing of the Lord to him; so then he immediately believed in the Lord and asked, "What shall I do, Lord? And the Lord said unto me (Paul), Arise, and go into Damascus; and there it shall be told thee of all things which are appointed of thee to do" (Acts 22: 10). So to Damascus he goes and there he waits for further instruction; and after three days of penitence and agony and anxiety Ananias came to him and said: "The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness of him unto all men of what thou hast seen and heard. And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on his name" (Acts 22: 14-16).

(1) Up to the time of Paul's baptism he fasted and prayed. See Acts 9: 9, 11.

(2) He was also waiting for instruction from Ananias. Acts 9: 6; 22: 10-16.

(3) This instruction was what he must do and

what was appointed to him to do. Acts 9: 6; 22: 10.

(4) He was instructed to be baptized, and arose and was baptized. Acts 22: 16; 9: 18.

(5) "And he took food and was strengthened." Acts 9: 19.

4. Being a chosen vessel did not constitute him a Christian. This had to do with his appointment as a preacher and apostle. Neither did the vision and appearance of the Lord make him a Christian; this was to qualify him for the work of preaching and as being an apostle. What then did make him a Christian? That which made him a Christian was what makes all who become Christians such. To become a child of God one must believe, repent, confess and be baptized. Paul did this from the time the Lord appeared unto him and the time of his being baptized; and by being baptized to wash away his sins calling, or having called upon the name of the Lord. So Paul's conversion is one thing and his appointment as a preacher is quite another, but they are all connected in this history of his conversion and the miraculous manifestation of the Lord; and in a measure they are dependent one upon the other; yet they are distinct and separate things. This same thing is true of the conversion of Cornelius and his household—he first saw an angel, who gave him instruction to send for Peter; then Peter, after being prepared by a vision, went to preach to the Gentiles; and while he was preaching they had a miraculous outpouring of the Holy Spirit, which astonished the Jews that accompanied Peter; but Peter, perceiving that God had made no distinction between Jews and Gentiles, commanded them to be baptized, saying, "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ" (Acts 10: 47, 48). Here were a number of miracles performed, all of which were connected with the conversion of Cornelius and his household, but neither of which was an

essential to conversion as to an actual requirement in any one case of conversion; for conversion, as such, does not include a miraculous manifestation. These are only mere incidentals and circumstantial accompaniments that, perhaps, never did occur in any other case before or since or never will occur in another case. So salvation does not depend upon such manifestations. If it did there would be no conversion without miracles, so that all conversions would require the same circumstances and be accompanied by the same miraculous manifestations. But there is a uniform law of conversion, and there are many and varied circumstances that lead up to different cases of conversion, so that all cases are uniform as to conditions, but varied as to circumstances.

5. But it is also claimed that Paul's baptism was not to wash away sins only in a figurative sense. That baptism is a symbol of salvation, and that Paul's sins were washed away in no literal sense; therefore, he was saved before he was baptized. Paul is said to have been baptized to wash away sins. This is, of course, figurative language, and refers to remission of sins in some way. But the fact of the language being figurative argues for the salvation expressed being real, for who would expect to find a symbolical meaning of an act expressed in figurative languages? It would be carrying to an extreme the use of figures to have it represent a figurative or symbolical salvation by the use of a figurative expression. If, "He that believeth and is baptized shall be saved" is literal, then baptism is connected with it; and if it is figurative it has faith connected with it. "The Bible says nothing about being actually saved in one way, at one time, and figuratively saved in another way at another time." (Warlick.) But the thing that seems most unreasonable is to make the same word "saved" apply to faith in a literal sense and to baptism in a figurative sense. A word can not have both a figurative and literal meaning at one and the same time, in the same connection, and joined by "and", which joins words, phrases, clauses and sentences of the same rank together and so co-

ordinated them as to make them to mean one and the same thing as to their relation one to another. If the commission requires both faith and baptism as conditions of salvation, and the salvation is literal in signification (as it is bound to be as here set forth, for no word can have two meanings at the same time, much less a figurative and literal one), then Paul's baptism is literal in its signification, for Paul was baptized in harmony with the commission. The mere fact of it being signified in figurative language is rather in favor of its being a representation of a real and genuine salvation referred to as the forgiveness of sins in being baptized as was required by Peter on Pentecost. See Acts 2: 38. Here we will quote from Hackett: "*And wash* (bathe) *away thy sins.* This clause states the result of the baptism in the language derived from the nature of that ordinance. It answers to *for the remission of sins,* in (Acts) 2: 38—i. e., submit to the rite in order to be forgiven. In both passages baptism is represented as bearing this importance of efficacy, because it is the sign of the repentance and faith which are conditions of salvation.—Com. on Acts, XXII. 16, p. 258. (See "Handbook on Baptism," p. 364.) Hovey (another Baptist) says: "Of course there is no such thing possible as a literal washing away of sins. But there is such a thing as the forgiveness of sins; and this may be described figuratively as washing them away, so that henceforth the soul may be 'clean' from the guilt or stain of sin." (Here he quotes the above extract from Hackett.)—Commentary on John, *Appendix*, p. 420. (Id.) . *Meyer.*—"Let thyself be baptized, and thereby *wash away thy sins.* Here, too, baptism is that by means of which the forgiveness of the sins committed in the pre-Christian life takes place. "*Com. on Acts,* XXII. 16, 6. 419. (Id. p. 365.)

6. Paul says: "Or are you ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might

walk in newness of life" (Rom. 6: 3, 4). Here is baptism emblematically representing Christ's death in our being baptized into His death and we into Christ, being raised up to walk a new life in our new relationship to Him. This is also "through faith in the workings of God that raised him from the dead" (Col. 2: 12); and is therefore through faith at work and faith bringing us into Christ and putting us into relationship with Him. Now it would be preposterous in the extreme to say that this relationship was also a symbolical relationship, representing a salvation already stabilized and made sure and certain by faith only as is taught by the advocates of this doctrine.

7. If this is a real baptism by which we put Him on by entering into His death and securing relationship in Him "through (the) faith" (Gal. 3: 26, 27); and in that act become children of God by being baptized into Christ, then Paul's salvation was a real salvation, for he includes himself in the baptism thus set forth. See Rom. 6: 3, 4.

8. Paul's salvation was a matter of his knowing God's will (Acts 22: 14), and of all things that were appointed of him to do and of what he must do; and he went to Damascus to learn what to do and waited to hear God's will which he as to receive and learn; and this is what he is told to do: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on his name." Whether baptism is figurative or literal as to why it is so administered, it was required of all; and Paul submitted to it because it was something that he must do by God's appointment. But in being baptized, or in being required to be baptized, he was told to be baptized and wash away his sins; so baptism is for the remission of sins; for this is the literal signification of the language. If this is the literal meaning of the statement, then he was commanded to do this for the remission of sins, just as those on Pentecost, and those who are so baptized are the ones who are baptized as was required in apostolic times. On the other hand,

when one is not thus baptized, he is not following after the apostles' teaching nor following after Christ as Paul told the brethren at Corinth to do. "Be ye imitators of me, even as I am of Christ" (I Cor. 11: 1). Paul was buried in baptism and so all must be buried to imitate him; he was baptized into Christ for the remission of sins, and so all must be baptized to be followers of Paul as he followed Christ.

9. But that Paul's sins were not already forgiven before his baptism is so manifest that we will view it from the standpoint of Ananias' appearing unto him. If Paul's sins were already forgiven before his baptism and when he was first made a believer, at the time of the appearing of the light and the hearing of the voice of the Lord, how could Ananias tell him to "arise and be baptized and wash away thy sins"? Evidently he had sins to be washed away at this time, or evidently Ananias so thought, or he would not have told him this. But if all that believe are saved in the act of believing, then Ananias would have known it and not have told him to do that which was already done for him; so it is evident that Paul's sins were not forgiven him until his baptism. But here we are told that the language means to wash them away figuratively. Mr. Carson says: "It is astonishing how silly wise men will become, when they attempt to force the word of God."—Carson on Baptism, p. 175. Now, look and see, on page 180, he says: "Be baptized, and wash away thy sins! Paul's sins were already washed away, by faith in the blood of Christ. Yet he is commanded to wash them away in baptism. This shows baptism is a figure of washing away sins, with respect to those who are already washed. To infants it can be no such figure." But to adults it is a figure, so Ananias told Paul to figure away his sins! But how can a person figure on a thing that has no existence? If Paul's sins were already forgiven, why all this figuring? It reminds me of the saying, "O's an O and a figure is a figure; all for the white man and nothing for the nigger." After all the figuring and figuring in a

figure, there is nothing in the figuring at last! But here are some solid facts to consider. Wash means to cleanse, and to wash away thy sins is the same as to say cleanse away thy sins. We have the same figurative use of the word with reference to the robes of the saints (Rev. 7: 14), and in Rev. 1: 5 we quote from King James version thus: "Unto him that loved us, and washed us from our sins in his own blood." As Bro. W. P. Richardson says, "Washed is ascribed both to baptism and the blood of Christ in the same figurative manner. How dare any man, in reason's name, say that the cleansing by one is real and the other is figurative?" Again, "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our Lord" (I Cor. 6: 11). Sanctify them through thy truth, thy word is truth" (John 17: 17). Sanctification is by the Spirit through the word. "Husbands, love your wives, even as Christ loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word" (Eph. 5: 25, 26). This shows that water is that by which the church is cleansed as well as by blood. That the blood has its part and the water its part is evident, but that the church is not cleansed till the water is applied is further evident. "Verily, verily, I say unto thee, Except one be born of water and of the Spirit, he can not enter the kingdom of God" (John 3: 5). Here are three words, sanctify, cleanse and wash, all meaning the same thing, all done by the word, of course by the direction of the word. Ananias had the word of the Spirit that said to Saul, 'Arise and be baptized and wash away thy sins.' Saul was sanctified and cleansed with the washing of water by the word." (Richardson.) Now, the question is, was he actually saved when he was baptized? When and how did he actually get into Christ? See Rom. 6: 3, 4; Gal. 3: 26, 27. When was the blood applied to his soul? Peter says: "Seeing ye have purified your souls in your obedience to the truth" (I Peter 1: 22). Paul's obedience was necessary and so he was

baptized and thus washed away his sins and purified his soul. Therefore baptism is for the remission of sins.

10. Dr. Lofton's Position and Eld. Smith's Reply. "Dr. Lofton says: 'Clearly Saul's sins were forgiven before baptism', and then proceeds to give his reason for this statement, reaching the conclusion that 'his baptism symbolically washed away his sins, already forgiven upon repentance and faith.' He teaches that when a sinner 'really and truly repents for his sins and believes on the Lord Jesus Christ,' *then* and *there* he is a child of God, that his sins are forgiven, and that he is made *conscious* of the fact by the Spirit of God. Now let us apply his theory to the case in hand. Saul met the Lord on the road to Damascus, when and where the Doctor says he was converted, and when, according to the Doctor's rule, men are conscious of sins forgiven, in consequence of which they always rejoice. But this rule does not work in Saul's case; for after he met the Lord when the Doctor asserts he was converted and forgiven, we find him in the city of Damascus, having been in a state of deep repentance for three long days and nights, so much so that he had neither eaten or drunk since he met the Lord. Furthermore, he refused to eat or drink until after he was baptized. Can Dr. Lofton, in the light of his faith and teaching, explain how it was that a man with the consciousness of sins forgiven continued in this mental anguish until baptized? He can not, but in the light of my faith and teaching it all harmonizes. Jesus Christ said, 'He that believeth and is baptized shall be saved'; and the reason Saul did not eat or drink, but continued in depressed spirit, was because he had not yet been told what he must do or what was appointed for him to do by the one to whom he was sent by Jesus. When Ananias came to him and said, 'And now why tarriest thou? arise and be baptized and wash away thy sins, calling on his name' (Acts 22: 16), Saul did this, and came to the promise of salvation. The record says: 'He took food and was strengthened' (Acts 9: 19).—*Lofton-Smith Discussion,* pp. 102, 103. We have given

this because it is a simple statement, which every one can comprehend, and yet it is unanswerable. If Saul was saved before his baptism, he did not know it, and was thus depressed, and Ananias did not know it, for he told him to "arise and be baptized and wash away his sins"; and there was no one that did know it but the Lord; but the Lord did not so regard the matter, for he instructed him to go to Damascus "and it shall be told thee what thou *must* do." So the only reasonable conclusion is that Paul was baptized in order to his salvation and for the remission of sins.

But some one says that Paul was baptized in the house and could not have been immersed. When Ananias appeared to Paul he told him to "arise and be baptized," and Luke says, "He arose and was baptized." The necessity of his arising from his posture would indicate that his baptism was not by pouring or sprinkling. But besides the meaning of the word being "to dip or immerse"", as in the original Greek, we have the absolute and unequivocal statement of Paul himself in Rom 6: 4: "We were buried therefore by baptism." Here the reason given why he as buried was because he was baptized. If there had been no baptism there would have been no burial; and no burial, no baptism; therefore, baptism is a burial. In Col. 2: 12 we learn that those who were buried were risen with Christ; for it reads: "Wherein ye were also raised with him". Buried with him and raised with him—immersed, not poured upon or sprinkled in being baptized. What can be plainer or more convincing than that Paul, the Roman and Colossian brethren were all immersed? If these were immersed, and there is no doubt of this, then all others must have been immersed in apostolic times. So says John Wesley on Rom. 6: 4: "Alluding to the ancient manner of baptizing by immersion." The modern custom of sprinkling or pouring for baptism is an innovation unauthorized by inspired precept or by any one example under apostolic practice. Bloomfield says of Rom. 6: 4: "There is a plain allusion to the ancient mode of baptizing by im-

mersion." Albert Barnes: "It is altogether probable that the apostle has an allusion to the custom of baptizing by immersion." Conybeare and Howson: "This passage can not be understood unless it be borne in mind that the primitive baptism was by immersion." Wilkerson and Webster: "Doubtless there is an allusion to immersion, introduced to show our baptism symbolizes our spiritual resurrection." Peak's Commentary says: "The sinking, disappearing and emerging of the believer from the baptismal wave belonging to baptism in its full, dramatic form, image his identification with the death, burial and resurrection of his Lord." If, as these scholars thing, this passage refers to immersion, then Paul was immersed; and if he was immersed, all others should be, otherwise baptism loses all its spiritual significance.

THE CHRISTIAN WARFARE

THE CHRISTIAN WARFARE

By E. N. Glenn

Our fair land has recently felt the effects of the greatest war of history. Many millions rejoiced when the armistice was signed, November 11, 1918. The daily papers had for many months described so graphically the terror, the cruelty, the blood-shed and the destruction of this ruthless and unprecedented war, but it finally came to an end! We now rejoice that peace and quietude are ours to enjoy under the Stars and Stripes (shall I say, "forever"?). God forbid that we should have another soon or ever.

But there is another conflict even now going on, whose bounds are unlimited, and has therefore involved our own domain. This conflict is also unrelenting, and although declared nearly two thousand years ago, it still being waged with death "eternal", and everlasting destruction in its wake. It is a thousand-fold more disasterous than the aforementioned war, for this conflict is between the greatest forces of heaven and hell. Jesus Christ is on one side, and Satan is on the other; truth is on one side, error and falsehood on the other. It is a spiritual conflict between right and wrong; Christians and those of the evil forces; the church and the world.

This last "World War", as well as all other wars, with their desolation, ruin and blood-shed, are the fruits of the refusal of man to live without God; and therefore in rebellion to God's will. Confusion, strife, selfishness and greed instagated the alienation and bloody conflict.

In contrast to all such carnality, Jesus, the "Prince of Peace", marches out with the blood-stained banner of the cross and sounds out the gospel call for volunteers to don the "whole armor of God" and "fight the good fight of faith", and "lay hold of eternal life" (I Tim. 6: 12).

EVERY CHRISTIAN A SOLDIER

Every Christian is a soldier in this farfare (II Tim. 2: 3-5), and Christ is the Captain of their salvation (Heb. 2: 10). We are told in the Word of God that we do not "war after the flesh: for the weapons of our warfare are not carnal" (II Cor. 10: 3). This is a spiritual conflict, and Christ is our leader and Captain—a captain who is wise, just, sympathetic and "all powerful" (Matt. 28: 18). He never once used the sword, but said, "Put up thy sword into its place, for they that take the sword shall perish by the sword" (Matt. 26: 52). No Christian is allowed to kill. Christ says, "Kill not." No Christian should smite another or "resist evil". It is written, "Whosoever shall smite thee on thy right cheek, turn to him the other also."

Until we get this carnality out of our hearts and lives we can never please Him "who enrolled him as a soldier" (II Tim. 2: 4). But what is a soldier for? Everyone knows that it is an unquestioned fact that a soldier is called to "fight". In view of this fact, all soldiers are drilled, trained and equipped for battle. Just so in the Christian warfare: every soldier of Jesus Christ must study the rules of the work and worship of His kingdom—study, learn and practice the rules of the Prince of Peace who declares that "they shall beat their swords into plowshares . . . neither shall they learn war any more" (Isa. 2: 4). These "regulations are called "The perfect law of liberty" (Jas. 1: 25), or the "New Testament". Every soldier in this army should be careful to attach to every "roll call" of all church meetings possible, especially being present at his "post of duty" at the assembly "on the first day of the week" (Acts 20: 7; Heb. 10: 25).

Sometimes when the civil government needs soldiers in time of war "Uncle Sam" calls for "volunteers" to enter service for ninety days, six months, one year, or "during the war". Sometimes and oftentimes, the call is compulsory, and no excuse can avail. In these times —times which "try men's souls', and qualified—even those

under "twenty-one"—when conscripted, must leave their happy home and all their friends, and all that is near and dear to their heart, to fight for their "flag and country", perhaps never to return from battle. But in the spiritual conflict, the call is never compulsory; no one is ever forced to serve in this warfare. The call is ever for "volunteers"—not for a certain number of days, months, nor years—but for life. When once the soldier faces "orders", he can not become a "deserter", and drop out of service. Neither can the Christian soldier. "No man having put his hand to the plow and looking back, is fit for the kingdom of God" (Luke 9: 62); "He that shall endure to the end, the same shall be saved" (Matt. 24: 13); "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2: 10).

MUST STRIVE LAWFULLY

"No man that wareth, entangleth himself with the affairs of this life, that he may please him who hath enrolled him as a soldier. And if a man striveth for the masteries, yet is he not crowned except he strive lawfully" (II Tim. 2: 4, 5). No man could hope to receive a soldier's pay unless he had enlisted properly, according to the laws governing the same, and has proved faithfully as a good soldier. Just as soon as a person "obeys the gospel", he becomes a soldier in the army of the Lord. He is then enlisted according to the "law of the Lord", hence he is striving "lawfully".

It therefore follows that all who have not stepped out on the Lord's side, having been inducted into "service" by the "new birth", being born of water and of the spirit" (John 3: 5), have not qualified according to the "Captain's orders", hence are not "striving lawfully". Then according to the second "law of pardon", he continues to "strive for the masteries"—the "crown that fades not away" (Jas. 1: 12).

ENDURE HARDNESS

At our "training stations", the training and discipline given the newly-enrolled soldiers and sailors is so thorough and strict that it goes pretty hard with them for the

first several weeks, because they are not used to such severe discipline and exercise. They become exceedingly tired and "sore" at first, but finally after the endurance for awhile they become "hardened" and "fit for service". Just so are those who enroll in the army of the Lord, at first the trials seem greater than they can bear, but the Lord has promised that He will not suffer them to be tempted above that which they "are able to bear"; and has promised grace to bear every burden. They are exhorted to "endure hardness as a good soldier of Jesus Christ" (II Tim. 2: 3). If a soldier of the U. S. Army refused to march when he was "tired", or if the weather was disagreeable, or conditions unsuitable, he would not go unpunished. Should Prince Immanuel be any less lenient toward those in His army, who go only when all things are exactly suitable to their own liking? Nay, verily! The importance of "training for service" should not be underestimated. Every member of the church is now in the great training school of Christ preparing himself for the greatest possible good in the "army of the Lord". It is imperative that he soon learn to "obey orders"—be prompt and faithful; instant "in season, out of season" (II Tim. 4: 2).

Paul, writing to a young preacher, says: "War a good warfare" (I Tim. 1: 18). That is to be his special business—he has no time for anything else. And again, "No man goeth a warfare any time at his own charges" (I Cor. 9: 7). How many soldiers or sailors in the U. S. Army or Navy would remain at their post of duty the remainder of the year if they were compelled to furnish their own provisions, clothes, munition and all other expenses, and receive no pay from the government? I dare say the number would not be sufficient to defend a single city a half day! But the majority of Christian soldiers seem to think that they must supply their own needs while sacrificing for the Lord's work, provided they are able to do so. They do not realize that the Lord Himself has promised to "supply every need of yours" (Phil. 4: 19). "Don't you worry about your needs; you

stay at your post of duty and trust me for your needs; 'seek ye first God's kingdom and his righteousness, and all these things shall be added unto you" (Matt. 6: 33). But too many are trying to run too many jobs at one time. They could preach more sermons, hold more meetings, visit more homes, distribute more literature, and do more good in every way, provided they didn't have to "run a business" on the side to "help pay expenses". And this is the very thing the Lord says not to do. "Be not entangled with the affairs of this life" (II Tim. 2: 4). How long would "Uncle Sam" keep his soldiers in his army if he had to leave duty six or eight months each year to go back home and tend his crop, or run a store to make expenses? We need more faith here.

THE REWARD

In no warfare can all be generals, commanders or officers. No matter how many trained leaders there are, unless the soldiers are all prepared and well trained to follow orders, there can be no victory. There would be great chaos and confusion in the U. S. Army if the orders of subordinate officers conflicted with orders of the head of state; so in the Christian warfare, if all leaders do not implicitly obey the orders of our "Great Head", there is chaos and confusion, and the victory uncertain. Christian soldiers are to "gird on the whole armor of God, that ye may be able to stand"; "Stand therefore having your loins gird about with truth; having on the breastplate of righteousness; your feet shod with the preparation of the gospel of peace; taking the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the Word of God" (Eph. 6: 12-18).

Every soldier should do all "in the name of" his country; so all Christians should "do all in the name of the Lord Jesus" (Col. 3: 17). But time will tell! All warfares must finally end, and "to the victor must the spoils be given." Happy thought to all soldiers. "Hope cheers us on." Therefore it behooves every soldier of the cross to "fight the good fight of faith" that

we may be sure of the promised "crown" that fades not away—reserved in heavens" (I Peter 1: 4), for all the faithful. In that "everlasting kingdom" there is no fighting, no separation, no sorrow, no tears, but happiness, joy and peace forever.

THE FORM OF DOCTRINE

THE FORM OF DOCTRINE

By C. E. Fogle

Christianity is its own proof.

It needs no other witness, no corroborating testimony. No witness other than the transformed lives of its adherents are necessary to prove that it is heaven-born.

Although the deity of Jesus Christ was attested by good men, bad men, evil spirits, by the Holy Spirit and by the great Jehovah Himself, yet the mighty works, the signs and miracles which the Christ wrought are proof positive that He was the Son of the living God.

Although the divine origin of the Bible is proclaimed by a "great cloud of witnesses", the fulfillment of its prophecies, verbal and typical, prophecies, pictures—predictions as unlikely of fulfillment as is possible for man to utter, corroborate other testimony, and establish its holy origin. All through this wonderful volume we have prophecies, pictures, patterns, parables, shadows, symbols, allegories, adumbrations, types and tropes that have enraptured and interested the good of all ages and have grounded our anchor of hope.

I wish now to present a beautiful picture as developed in the sixth chapter of Romans. While this scripture was written to Christians, to those already "born anew", we have a retrospect, a review of their past lives that acquaints us with their former obedience, or what they did in order to be "sons and daughters of the Lord Almighty".

In their obedience to the gospel they had "obeyed from the heart the form of doctrine", the mould of teaching into which they had been delivered.

In form or figure they had, in their obedience, pictured, photographed, or adumbrated, what Paul calls *The Doctrine.*

In their obedience they were "then" made free from sins.

What had they obeyed? The gospel, to be sure. What are the prime, the principal, the potent parts of the gospel?

Manifestly the death, burial and resurrection of our Lord. (See I Cor. 15: 1-4.) In the above scripture Paul declares that the death, burial and resurrection of Jesus Christ are the salient facts of the gospel. These truths constitute the foundation upon which the beautiful temple of Christianity is builded; the sub-stance, or sub-sto, upon which the superstructure stands.

Very well! What must sinners do that they may picture that doctrine, or portray the death, burial and resurrection of the Master? In order that we see the beauty, the symplicity and sublimity of the picture that I am trying to develop, let me inquire: What are the terms of pardon for an alien sinner? First, he must believe on the Son of God.

What is the office of function of faith?

Answer: "To purify the heart" (Acts 15: 9).

Second: Man must repent.

What change is produced by repentance?

It corrects the life and actions.

Jesus said the men of Nineveh repented. What did they do? See Jonah 3: 10.

Thus we have a man whose heart is purified by faith; whose life is pure through repentance; one who has ceased to do evil and learned to do well; one who has separated himself from the old life of sin, or in other words, has died to sin. As "Christ died for our sins according to the scriptures", so we must die to sins according to, or in harmony with the scriptures. This death is brought about through faith and repentance. (Rom. 6: 2.)

Then what? We bury those that have died. This is true of the dead in both the kingdom of nature and grace.

How buried? Let inspiration answer: "Buried with him by baptism," etc. (Rom. 6: 4). "Buried with him in Baptism" (Col. 2: 12).

What follows? As Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. 6: 4); "Buried with him in baptism, wherein (or in baptism) also ye are *risen* with him, through the faith of the operation of God who hath raised him from the dead" (Col. 2: 12).

Thus in the sinner's obedience to the gospel, he pictures the death, burial and resurrection of our adorable Redeemer.

Thus he obeys from the heart, "the form of doctrine."

In order to make this lesson plainer, if possible; in order to show the harmony, concord, agreement, symphony between the doctrine and the form of doctrine, let us consult the diagram of this sermon.

THE DOCTRINE	THE FORM OF DOCTRINE
Death	Death
Burial	Burial
Resurrection	Resurrection

Here we have a perpendicular line, crossed near the top by a horizontal one. On the horizontal line, and to the left of the upright one, we have written "The Doctrine". Immediately opposite, "The Form of Doctrine". Beneath the flat line and to the left of the erect one, I have written in order, "Death, Burial, Resurrection".

This is "The Doctrine" or the fundamental facts of the gospel of the grace of God. Opposed to these, on the adverse side of the line, we have, "Death, Burial, Resurrection" or that, that the sinner does in being reconciled to God.

Thus we have Death, Burial and Resurrection as The Doctrine, or what Christ did in order that man might be reconciled to God.

Across that erect line we have Death, Burial and Resurrection, what the sinner must do that his past sins may be blotted out. And so it has pleased our adorable Redeemer to so demand of the alien sinner, that when he meets those requirements, he has pictured the death, burial and resurrection of his Savior.

Simple and yet sublime; not a discordant note, but perfect unison.

It is certainly evident from the foregoing, that sprinkling or pouring for baptism has no place in the plan of salvation. There is no figure of a burial or resurrection in either one, neither the figure of a birth.

You will further discover that pardon comes after "The Form of Doctrine" has been obeyed. "Being then made free from sins, etc." (Rom. 6: 18). The adverb "then" points to the time of their pardon and plainly declares that it was after the form of doctrine was complied with.

Yes, my friendly reader, assuredly after baptism, as in all the conversions of Acts of Apostles. Jesus says, "He that believeth and is baptized shall be saved".

The candidate, represented by the pronoun "He", stands at the head of the sentence, salvation or pardon, at the foot of the sentence, and between the man and his pardon stands faith and baptism.

Modern preachers may teach it differently from that, but be certain that Jesus is correct in his teaching. Make haste, my friendly sinner, in obeying from the heart the form of doctrine delivered you that you may be then made free from sins, and have your fruit unto holiness and the end everlasting life.

The wages of sin is death: eternal, everlasting death. Why expose yourself to the unspeakable horrors of a hideous hell? God has graciously warned you. He has seemingly impoverished our expressive language in trying to picture to us the terrors of torment. The fierceness of the flame is that it is never quenched, the sting of the worm is that it never dies.

But God, in His good ness and mercy, has provided a way of escape: Jesus bids you "flee from the wath to some".

The angels are anxious that you enter the family of God, and all the good of earth are praying for you. Won't you yield? God grant it, Amen.

THE DEVIL AND HIS DEVICES

THE DEVIL AND HIS DEVICES

By John T. Hinds

That the devil is a reality is accepted without question by those who believe the Bible to be a correct relation of facts. We can not deny the existence of both evil and good. Why not accept the Bible explanation and say that God is the author of good and the devil the author of evil?

So far as this discussion is concerned it does not matter about the origin of the devil. It is far more important to overcome an evil than to know just how it originated. That the devil may be a fallen angel is as plausible as anything else that might be offered. The facts of his existence and his schemes to deceive the world are the things we should consider. If we know about his nature and the character of his work, we will know how to resist his influence and defeat his devices. To the examination of these phases of the subject we will now give our attention.

I. THE PERSONALITY OF THE DEVIL

I presume that many whose lives do not harmonize with the Bible would like to prove that the devil is only a myth or some influence within ourselves. But his personality must be accepted if the Bible account is allowed to be true. The idea that the devil is only an evil influence within, or just a myth, falls far short of giving any explanation of the origin of the evil, of why the good sometimes prevails and sometimes the evil. Neither can it be accepted without a torturing and twisting of Bible statements that is contrary to all common sense in the interpretation of language.

It is true, of course, that we do not see the devil with our physical eyes, but that does not prove his nonexistence as a person. God is not seen with the physical eyes either. Does that prove He is not a person? Cer-

tainly not. Yet, if it proves the devil a myth or evil influence within us, it would prove the same for God. Why make an argument to get rid of the devil that will eliminate God also? We do not see angel beings with physical eyes. Shall we also say they do not exist? Such reasoning would eliminate all intelligences from the unseen world. This would prove universal annihilation or rather non-existence of spirit beings, and leave us without any future salvation.

Our conception of beings in the spirit world may be very defective—no doubt is—but that does not show they have no personal existence. What we do not see may be very different to what we imagine. We will now hear some passages that bear upon the personal existence of the devil.

His first effort to destroy the souls of men was made in Eden. The agent through which his work was done is called "the serpent". Satan himself is called "that old serpent, which is the devil" (Rom. 20: 2). Whether the devil deceived Eve himself or through an agent is immaterial. He is evidently the author of the deception. Since he is said to be a "liar and the father of it" (John 8: 44), and the lie told in Eden was the first one, the conclusion follows that the devil is the one who caused this deception to happen. If this story be true, the personality of the devil can not be rejected. If this story is not true, then the whole account of man's creation must be rejected. Only infidels can do that. The appeal to Eve was in the form of human reasons. Only persons with the power to reason can present such appeals. It was presented in human speech. Reasons in human speech belong alone to personality.

The story of Job gives a scene in which Satan plays a part—such a part that makes his personality a certainty. If the book of Job be considered only an imaginary drama instead of the relation of facts, the argument remains the same. It would be like parables, based upon facts though the language would be figurative. Parables are based upon realities and deal with things

that can occur. The same is true of this story, if just an imaginary picture. So much in the story is certainly possible that we are safe in saying that all it relates is possible. That Satan, if he does exist, tempts men is unquestionably true. That men are tempted is equally true. The most plausible conclusion is to say that Satan exists and does it. If so, his personality is certain.

The temptation of Jesus presents the personality of the devil in a clear and unmistakable way. The story is recorded in Matt. 4: 1-11. The statements that Jesus was led into the wilderness "to be tempted of the devil", the tempter came to him, the offering of the three propositions and the quoting scripture by the devil all sound too real to be dismissed as auto-suggestions or mental delusions. Language can be taken figuratively when there is any real necessity for it, but no such liberty can be taken with words just to sustain a theory. That evil exists needs no proof. The Bible solution of its origin and perpetuation allows for and demands the existence of a supreme evil being. The Bible calls this being the devil.

II. HOW THE DEVIL DOES HIS WORK

The general character of his work is expressed by Paul in the following words: "That no advantage may be gained over us by Satan: for we are not ignorant of his devices" (II Cor. 2: 11). The word device is often used in the sense of scheme, trick or plan with an evil design. That is the sense of the word as used by Paul. The devil then schemes to get advantage of us that we may be damaged. The most vital thing to us, if we succeed in defeating him, is to know something of his devices. Unless we have a reasonable knowledge of the means the enemy is likely to use we will be unprepared to defeat him. With this knowledge we will fail if we are not constantly on our guard. The references made to the devil show how bitterly he will contest every inch of ground. James says, "Resist the devil and he will flee from you" (James 4: 7), but he will not flee until our resistence is strong enough to show him his

efforts are useless. He is too resourceful to quit at a slight opposition. Prompt and decided rejection of his devices is our only chance for safety.

1. THE DEVIL USES METHODS

In Eph. 6: 10-20 Paul presents the Christian life as a warfare, and in verse 11 gives this advice: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil".

The word "wile" means trick, cunning procedure. The verb means to lure, entice. The idea of guile or deceit belongs to the word. The original word of which wiles is a translation is "methodia" and comes from a verb that means "to follow up by method or settled plan", according to Thayer's Greek Lexicon. Then it comes to mean to "follow craftily" according to the same authority. One might follow up by method or settled plan without evil intent, but he could do it with evil intent. The very fact that the word is here used in the plural indicates the use in the sense of guile or craftiness. If a settled plan or method were used, there would not be the chance for deceit that there would be in using a variety of plans. That is probably one of the outstanding differences between the way the Lord works and the devil's way. A well-defined and fully explained method of procedure enables us to be certain we are obeying the Lord. A variety of devices with no certainty about which is to be used opens the door for all kinds of deception. Naturally Satan would use the latter.

As deception is his purpose, the devil uses any method, scheme or device that will succeed. He accepts the theory that "the end justifies the means", and works accordingly. Having no limitations in methods or means his chances to deceive are unlimited. Being thus unlimited he can suit the particular device to each individual as circumstances require. The Lord uses only truth and has a dependable standard. This allows no deception and we are assured of safety by obedience.

There is a stratum of humanity for whom the devil

needs nothing higher than the temptation of strong drink, the gambling table or the house of ill-fame. But these would be so disgusting to others that even Satan could not use them with success. He is too wise to try. To another class the appeal of money is just what Satan needs. That this is one of the strong temptations is seen in the fact that Paul declares that "the love of money is a root of all kinds of evil" (I Tim. 6: 10). The power of this temptation is shown further by the fact that Christians are not free from it. The rest of the verse says: "Which some reaching after have been led away from the faith, and have pierced themselves through with many sorrows". The praise of men, the dictates of society and the ways of fashion are most effective means which Satan can and does use to close the doors of human hearts against the truth. He can easily persuade the majority of the people to give more attention to the adorning of the body than the spirit, and to make stronger efforts to please men than God.

2. THE DEVIL WORKS THROUGH AGENTS

That which one authorizes, directs or does through another he does himself. This is universally recognized as true, whether the thing done be right or wrong. We have already noted that Satan does not appear in bodily form. We do not expect that, though the human imagination has given us many pictures intended to portray the hideousness of his appearance. The manner of his operations in this respect is thus stated by Paul. "And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness" (II Cor. 11: 14).

Any hypocrite would be too wise to announce his hypocrisy; it would defeat his purpose. Satan being the arch-hypocrite naturally assumes the roll of an "angel of light" and claims to be the world's benefactor. Neither should we expect him to appear in person and say, "I am the devil, and its my aim to deceive the world". His work, like the Lord's, is world wide. So far as we

know he could not be in bodily form everywhere. His work through others would be equally effective and more easily extended. His servants appear as "ministers of righteousness"—pose as servants of God. No doubt many of them occupy pulpits. By substituting morality for obedience to the gospel, by denying the necessity of doing all Jesus requires as conditions of pardon and telling people that it makes no difference what they believe, if honest, they serve the devil more effctively than they could by denying God's word outright. Falsehood sugar-coated with the claim of truth is more acceptable than plain infidelity. People receive it because they think they are getting truth. This makes it all the more necessary to watch lest what we accept as truth be found one of the devil's falsehoods to cheat us out of eternal life. Some one has said that it is unnecessary for the devil to do his work personally; there are too many ready to do it for him.

3. THE DEVIL IS A LIAR

We could not expect a deceiver to tell the truth unless by so doing he might use it to ultimately cause a greater deception. Jesus said to the Jews, "Ye do the works of your father" (John 8: 41). In verse 44 He explained by saying: "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof".

In referring to the great apostasy that was to come later Paul mentions the fact that its operations would be "according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness" (II Thess. 2: 9-12). It seems a ter-

rible state that any one can become so in love with error that God will allow him to go on in his delusion, believe the devil's lies and be lost, but such is the teaching of this wonderful passage.

All lies come directly or indirectly from the devil. He is the father of lies because he told the first one in Eden when he said to Eve, "Ye shall not surely die", thus denying what God said. Any one who says we can be saved without obeying God's commands is clearly a minister of Satan. Any one who receives such teaching is being deceived by Satan's lie just as certainly as was Eve in the garden.

4. THE DEVIL PERVERTS SCRIPTURE

Any deceiver will not hesitate to pervert the truth or facts. A perversion or wrong application of truth is often more effective in deceiving people than outright falsehoods. In the temptation of Jesus the devil resorted to this species of hypocrisy. He placed Jesus on the pinnacle of the temple and said to him: "If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, lest haply thou dash thy foot against a stone" (Matt. 4: 6). It is true that the angels of God would have sustained Jesus in any event necessary, but not to make a useless exhibition of His power to please one with evil design. The promise of God's protection could only be for those in the line of obedience. This is necessarily implied when the promise is made. This requires no exposture of one's person to gratify a wicked request. Hence, Satan perverted this scripture.

The scriptures plainly teach that the purpose of "signs", and "wonders" and "manifold powers" of the Holy Spirit was to confirm the truth. See Heb. 2: 3, 4; Mark 16: 20. When all the truth necessary to man's salvation was given, there was no further need for more miracles. Those who attempt to perform them now, when their purpose has been accomplished, or those who teach they can be done now, are perverting the scriptures as certainly as did Satan in the temptation of Christ.

Indirectly Satan is now making a big success through these deluded teachers in doing what he personally failed to do in trying to deceive the Lord.

5. THE DEVIL TRIES TO HINDER THE TRUTH

In explaining the parable of the sower, Jesus said, "The seed is the word of God." There can be no crop unless the seed is sown, remains in the soil, germinates and grows to maturity. Neither can one be saved unless the word of God is received into the heart, kept there and obedience rendered till the end of life. "Be thou faithful unto death, and I will give thee the crown of life", is the language of Rev. 2: 10. The wayside ground represents those who have heard, "then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved" (Luke 8: 12). Of course he uses every device possible to keep people from hearing the word, but failing in this his next effort is to get it out of the heart before it is believed. This he probably does by offering some worldly attraction immediately. Those who gladly receive the word Satan offers temptations to prevent the word having its proper influence.

Another class hear the word but are "choked with cares and riches and pleasures of this life," and bring no fruit to perfection. Worldly cares—riches, society and fashion—are all effective means used by the devil to choke out the word and prevent the salvation of those who accept it. The only ones saved will be those who receive the word with "an honest and good heart", "hold it fast", and "bring fruit with patience".

When all has been said we learn that the devil's one great purpose is to hinder the truth, and thus keep men from obeying God and being saved. To do this he tries to keep the word out of human hearts, to get it out if it gets in, to pervert its teaching if it stays. This he attempts to do by using any device that will succeed. Let us imitate Paul and not be "ignorant of his devices"; let us take Paul's advice and put on the whole armor of God and be able to stand against his "wiles". The victory is richly worth the effort.

THE INDWELLING OF THE HOLY SPIRIT

THE INDWELLING OF THE HOLY SPIRIT

By G. A. Klingman

What a theme! How sacred! Let us approach its considerations with reverence and awe, conscious of the serious responsibility resting upon us. We are treading on holy ground, and the soul cries out to its God, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight O Jehovah, my rock and my redeemer". When certain ones accused Jesus of having an "unclean spirit" he said to them, "All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme (literally, "speak evil") against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin". In speaking of the Holy Spirit we must exercise the greatest care, lest we ascribe its work to some other agency and thereby commit the "unpardonable sin". It is always dangerous to go beyond what is written, but it is peculiarly so with reference to this subject.

It is not our purpose, in this sermon, to deal with every phase of the Holy Spirit's work, nor yet to discuss its nature and personality, profitable as this may be. Our present object is to set forth what the Bible teaches regarding the indwelling of the Holy Spirit—its possession by believers in Christ Jesus. And furthermore, we are concerned only with the *fact,* not the *philosophy* of its indwelling. We shall endeavor to cover the subject we have chosen by letting the Scriptures answer four questions:

I. To whom is the Holy Spirit given?
II. What obligation does its indwelling impose?
III. What blessings and privileges does it impart?
IV. What evidence do we have of its indwelling?

I. To Whom is the Holy Spirit Given?

The Holy Spirit is not given to the world, "for it

beholdeth him not, neither knoweth him" (John 14: 17). It is given (1) to the "sons of God", (2) to those who believe on Him through Jesus Christ; (3) to those who obey Him; (4) to those who pray for it.

(1) In Gal. 4: 6 we read, "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father". We notice it does not say, "in order to make you sons", but "because ye are sons". To be sure the Holy Spirit is the agent in every conversion; and whenever the Word of God is faithfully preached, the Holy Spirit, through the word, works upon the mind and heart of the hearer for the purpose of making him a child of God. Jesus promises to send another Comforter, the Spirit of truth, and says to him, "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment". Stephen, in his speech before the Jewish Council, plainly shows that those who resist the preaching and testimony of God's Word, resist the Holy Spirit. (Acts 7: 51.) Only those who receive the Spirit's teaching and become sons of God, come into possession of the Holy Spirit as an indweller.

(2) In Eph. 1: 13, Paul, referring to Christ, writes: "In whom ye also, having heard the word of truth, the gospel of your salvation—in whom, having also believed, ye were sealed with the Holy Spirit of promise". Paul does not have in mind faith which is purely intellectual and "historic", but faith that is "unto the saving of the soul"; faith that "works through love", and "through its works is perfected". Those who believe *in* Christ are "sealed with the Holy Spirit of promise". It is possible to believe Christ and things about Christ, without believing "in" Him. Even the demons believe that "God is one" but their faith makes them shudder. (Jas. 2: 19.) In Gal. 3: 1-3 Paul asks the following questions: "O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing (message)

of faith? Are ye so foolish? Having begun in the Spirit, are ye now perfected in the flesh?" Some false teachers who had "confidence in the flesh" and were trusting in the law instead of the gospel, had troubled the Galatians. The writer shows that we become children of God by faith in Jesus Christ and not by a meritorious doing of the law. The law can not justify, it condemns; it does not remit sin, it reveals sin—shows the "exceeding sinfulness of sin"; it pronounces a curse upon us on account of sin and this curse is removed in Christ who has redeemed us "that we might receive the promise of the Spirit through faith" (Gal. 3: 13-14). As an instrument of justification the law is "contrary to us", and, as such, Christ took it out of the way, by dying upon the cross, shedding His blood for us, that we through faith in Him may be justified. And so it is that we receive the Spirit "through the hearing (message) of faith", and not "through the works of the law". Furthermore, the life that we live "by faith" in Christ, is dependent for its continuance and "completion" upon the Holy Spirit which dwells in us and which we have from God. As Jesus Himself said, "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." "But this spake he of the Spirit, which they that believed on him were to receive" (John 7: 38-38). What a forceful, beautiful figure of speech! Jesus represents the indwelling of the Spirit as a well of living water from which rivers shall flow. How rich, then, is the Spirit-filled life!

(3) This brings us to the consideration of passages which show that the Holy Spirit is given to those who obey God. In Acts 5: 32 we have the specific declaration that God hath given the Holy Spirit "to them that obey him". In John 14: 15-17 we have the promise of Jesus, "If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Comforter, that he may be with you forever, even the Spirit of truth". On the day of Pentecost, after Christ's resurrection from the dead, when the first gospel sermon

was preached, those who listened and believed what they heard, were "cut to the heart" and said to Peter and the rest of the apostles, "Brethren, what shall we do?" "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2: 37-39). Here we find that the Holy Spirit is promised to those who will repent and be baptized in the name of Jesus Christ. The Holy Spirit can not dwell in an impenitent and disobedient heart. Note that the Holy Spirit is promised on condition that those who were convicted by the preaching through Peter, should repent and be baptized. "They then that received his word were baptized: and there were added in that day about three thousand souls" (Acts 2: 41). Just at this point let us be cautioned not to confuse "the obedience of faith" with "the works of the law". "Now that no man is justified by the law before God is evident: for, The righteous shall live by faith; and the law is not of faith; but, He that doeth them shall live in them" (Gal. 3: 11-12). Man can not *merit* his salvation. It is conditioned upon his faith. But faith has works. "For as the body apart from the spirit is dead, even so faith apart from works is dead." No one can be justified by a "dead faith"—a faith that does not work. How very appropriate then for a convicted believer to ask, "What must I *do* to be saved?" And the Holy Spirit gave the correct answer as we have it recorded in Acts 2: 38. Now this faith which "works through love" is not meritorious; there is no "peculiar virtue or merit in faith as an inner state of the soul apart from all outward manifestation of it in religious activity". This would make the ground of our justification subjective, and hence meritorious; while the ground of our justification is objective as "in Christ", so that through our "evangelical believing" from beginning to end, we have our eye fixed upon Jesus and upon the merit of His

blood and "power of His resurrection". So, on the one hand, there are the "works of legal merit", "the works of the law", which can not justify, for the law requires "absolute perfection"; and on the other hand, we have the "works of faith" which do justify—and here is our only hope. When James declares, "Ye see then by works a man is justified, and not only by faith" (2: 24), he is in perfect accord with Paul's teaching as found in Rom. 4: 12, where he refers to Abraham as "the father of circumcision to them who not only are of the circumcision, but who also *walk in the steps* of that faith of our father Abraham which he had in uncircumcision"; and again in Rom. 6: 16-17, where we find this language: "Know ye not that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that, whereas ye were servants of sin, ye became *obedient from the heart* to that form of teaching whereunto ye were delivered."

In those passages which show that we *are not* justified by works, the writer is contrasting "*works* of legal merit" with "*faith* in the Lord Jesus Christ". But in passages which clearly show, or expressly state that we "are justified by works", the contrast is between a "dead faith that does not work" and a "living faith that works through love, and is made perfect through its works". Abraham was justified apart from "the works of the lay"—his faith was "reckoned unto him for righteousness" (Romans 4). He was "justified by works"—"in that he offered up Isaac" (James 2: 21)—a noble example of "the obedience of faith". This doctrine of "justification by faith" with its accompanying obedience, is found in the very "fundamental thesis" of the Roman letter: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For a righteousness of God (which is possible to us) from ("out of", or "by") faith, is therein revealed unto (the obedience of) faith: as it is written, But the righteous shall live by

(his) faith." (For the fuller expression, "obedience of faith", see Rom. 1: 5 and 16: 26.) Remission of sins and the promise of the Holy Spirit as an indweller is conditioned upon our *obedient faith.* God hath given the Holy Spirit "to them that obey him".

(4) The Holy Spirit is given to those who pray for it. This blessed and comforting promise is made by Jesus Himself. (Luke 11: 13.) "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" God's believing, obedient children may pray for the Holy Spirit and receive it because they ask for it. What a privilege! Think of having God's own Spirit dwelling in our bodies! May we have boldness to come to the Throne of Mercy each day and pray for the Holy Spirit. We are not taught to ask for a "*baptism* of the Holy Spirit", but for the Holy Spirit. There are only two cases on record where the Spirit of God was "poured out" from heaven, and without mediation. (Acts 2: 1-4 and 10: 44-48.) There are two cases on record in which the "Spirit fell" on certain ones, with mediation—the laying on of the apostle's hands. (Acts 8: 14-17 and 19: 6-7.) Note the effects of such miraculous manifestations of the Holy Spirit! While we are not instructed to ask for such super-natural bestowment of the Spirit which ould give us miracle-working power, thank God, we may pray for the Holy Spirit and receive the same as a holy possession.

II. WHAT OBLIGATIONS ARE IMPOSED BY THE INDWELLING OF THE HOLY SPIRIT?

(1) We are to walk by the Spirit. "But I say, Walk by the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law" (Gal. 5: 16-18). "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made us

free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending His own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the ordinance of the law might be fulfilled in us, *who walk not after the flesh, but after the Spirit.* . . . But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man have not the Spirit of Christ, he is none of his. . . . So then, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God" (Rom. 8: 1-14).

(2) Our bodies must be kept holy. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye" (I Cor. 3: 16-17). "Or know ye not that your body is a temple of the Holy Spirit, which is in you, which ye have from God? and ye are not your own; for ye were bought with a price; glorify God therefore in your body."

(3) We are obligated to put away all things that would grieve the Holy Spirit. "Wherefore, putting away falsehood, speak ye truth, each one with his neighbor: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye ere sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving each other, even as

God also in Christ Jesus forgave you. . . . But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting; but rather giving of thanks" (Eph. 4: 25; 5: 4).

III. WHAT BLESSINGS AND PRIVILEGES DOES IT IMPART?

(1) The Holy Spirit comforts the saints. Jesus calls the Holy Spirit "the Comforter" (John 14: 16, 17, 26; 16: 7). "So the church throughout all Judea and Galilee and Samaria had peace, being edified; and walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied" (Acts 9: 31). "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (Rom. 14: 17).

(2) The Holy Spirit leads us. "For as many as are led by the Spirit of God, these are sons of God" (Rom. 8: 18). "But if ye are led by the Spirit, ye are not under the law" (Gal. 5: 18).

(3) It strengthens us. "That ye may be strengthened with power through his Spirit in the inward man" (Eph. 3: 16).

(4) It helps our infirmities. "And in like manner the Spirit also helpeth our infirmity" (Rom. 8: 26).

(5) It intercedes for us. "For we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which can not be uttered" (Rom. 8: 26).

(6) Bears witness with our spirit. "The Spirit himself beareth witness with our spirit, that we are children of God" (Rom. 8: 16).

(7) Sheds God's love abroad in our hearts. And hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us" (Rom. 5: 5).

(8) Makes us abound in hope. "Now the God of hope fill you with all joy in believing, that ye may abound in hope, in the power of the Holy Spirit" (Rom. 15: 13).

(9) We may pray in the Holy Spirit. "For through him we both have our access in one Spirit unto the Father" (Eph. 2: 18). "With all prayer and supplication praying at all seasons in the Spirit" (Eph. 6: 18). "Praying in the Holy Spirit" (Jude 20).

(10) We may be filled with it. "Be ye filled with the Spirit" (Eph. 5: 18).

(11) We are sealed with the Spirit. "Ye were sealed with the Holy Spirit of promise" (Eph. 1: 13). "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption" (Eph. 4: 30). "Who also sealed us, and gave us the earnest (pledge) of the Spirit in our hearts" (II Cor. 1: 22).

(12) Assures us that God abides in us and we in him. "And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us" (John 3: 24). "Hereby we know that we abide in him and he in us, because he hath given us of his Spirit" (I John 4: 13).

(13) We have fellowship with the Holy Spirit. "If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit" (Phil. 2: 1).

(14) We have communion with the Holy Spirit. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all" (II Cor. 13: 14).

IV. WHAT IS THE EVIDENCE OF THE HOLY SPIRIT'S INDWELLING?

(1) Those who have the Spirit of God love the Word of God; they will be led by its teaching in all things; in the love of the truth they will seek the truth and obey it. See Acts 17: 11 and II Thess. 2: 10-12.

(2) They will bear testimony in harmony with the truth and will "confess that Jesus Christ is come in the flesh" (I John 4: 2).

(3) They will bear the "fruit of the Spirit". As a tree is known by its fruit so we are known. Jesus Him-

self said, "By their fruits ye shall know them" (Matt. 7: 16). "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control: against such there is no law" (Gal. 5: 22-23). You will notice the word fruit is in the singular number, not the plural. Paul does not mention nine different kinds of fruit, but nine characteristics of the Holy Spirit's fruit. The Holy Spirit has all of these characteristics, hence its fruit has the same. Blessed indeed is that life that bears such fruit! A mere claim or profession that we have the Spirit of God is no proof of its reality in our lives. Here there is no uncertainty; there is no room left for argument or doubt. "By their fruits ye shall know them." Just as the presence of this fruit gives proof that the Holy Spirit dwells within, so the absence of the same is evidence that we "have not the Spirit"; and "If any man hath not the Spirit of Christ, he is none of his" (Rom. 8: 9). Here is cause for most serious reflection. Let me search my own heart and life and ask myself the following questions: (1) Do I love God with all my heart, and with all my soul, and with all my strength, and with all my mind? And do I love my neighbor as myself? If I love God I will keep His commandments and if I love my neighbor I will work him no ill; I will do him all the good I can; and I will do the very best within my power as a child of God, to be well-pleasing unto God and men. I will cast no stumbling-block in my brother's way nor an occasion of falling; I will waive what I claim as a privilege whenever the interests of my brethren demand it; I will "give diligence to keep the unity of the Spirit in the bond of peace" (Matt. 22: 37-38; John 14: 15; Rom. 13: 10; 15: 1-3; 14: 20-23; I Cor. 13). (2)Am I joyful? Do I rejoice in the Lord always? Have I learned the secret of rejoicing in my tribulations? Or am I worried about anything, anxiously troubled, gloomy, morose, melancholy? "The joys of Jehovah is your stronghold" (Neh. 8: 10). (3) Do I have peace in my soul? Have I found that promised rest that Jesus came

to give to all that "labor and are heavy laden? Does the peace of God which passeth all understanding guard my heart and thoughts in Christ Jesus? Can I sing with full assurance that great hymn of Spafford's: "It Is Well With My Soul"? Are my feel shod with the preparation of the gospel of peace? Am I a peace-maker or a disturber of the peace? Do I follow after the things that make for peace?

(4) How patient am I? Can I suffer long and endure all things? Or am I impatient, irritable, cross? "For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God" (I Peter 2: 19-29). "If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you" (I Peter 4: 14).

(5) Is the law of kindness on my tongue? And do I show kindness to all men—the poor and distressed and down-trodden of earth? Do I have kindly affection for my brethren in the Lord? Is it possible for me to be kind to an enemy? And what about my treatment of the dumb animals? Is there any cruelty in my nature toward any living being? How can there be, when God hath crowned us with loving kindness and tender mercies? (Psa. 103: 4.) "Whoso is wise will give heed to these things; And they will consider the loving kindness of Jehovah" (Psa. 107.43).

(6) Is the goodness of my heart and life manifest to all? Do I belong to that class represented by the "good man" in Rom. 5: 7, for whom one would even dare to die? In my dealings with my fellow-man do I go beyond what is justly required of me? Do I keep within the limits of the law and claim all that "is coming to me", and see to it that the other fellow does not get one whit more than the law allows him? Or do I give full measure, pressed down, shaken together, running over?

(7) What about my faithfulness? Am I faithful in all things, even in that which is least? Am I true to all of my obligations, and in all of my relations to God and to my fellowmen? Am I living in such a way that Christ will say to me, in that day, "Well done thou good and faithful servant, . . . enter thou into the joy of thy Lord"?

(8) In the fruitage of my conduct do I find the element of meekness? Now meekness is that quality or characteristic of taking an insult, suffering an affront or injury, *without resentment.* The literal meaning of the word is "soft". The meek man permits himself to be imposed upon. If one should compel him to go one mile, he will go two miles. If you sue him for his coat, he will give his cloak also. If he is smitten on one cheek he will turn the other also; meekness does not resist evil. Who, then, can be meek? Only those who have the Spirit of God, for meekness is a characteristic of the Holy Spirit's fruit. Here is the acid test.

(9) Do I have myself under perfect control? Am I temperate in all things? Can I be calm under any and all circumstances—even when I am righteously indignant? Do I move about with the same composure that was so noticeable in the life of Jesus? Are my passions held in restraint?

Glorious fruitage this! It can be borne only by those who abide in the Vine" and who graciously suffer the pruning of the "husbandman" (John 15: 1-10). Only the Spirit of God can bear such fruit, and there is no other way to "put to death the deeds of the body" except "by the Spirit". "For if ye live after the flesh ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live" (Rom. 8: 13).

Our Father who are in heaven, give us thy Holy Spirit, that it may comfort us, guide us, control us, and lead us every day through all our way. "Take not thy Holy Spirit from us"—may it ever dwell in us, that we may be "filled with" it and may glorify

Thee in bearing much fruit; we ask in the holy name of Jesus. Amen.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit."

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THE PURE RELIGION

THE PURE RELIGION

By James H. McBroom

Text: "If any man thinketh himself to be religious, while he brideleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world" (James 1: 26, 27, R. V.).

In this Scripture James does not give a complete definition of religion, but briefly describes the practical workings of the condition or principle produced in the heart by the implanted Word of God.

The noun "religion" occurs six times, and the adjective "religious" two times in the New Testament, R. V. These words are not in the Old Testament, but religion is there in different forms, mainly Jewish.

In Acts 25: 19 religion (Superstition in the marginal note and A. V.) is from the Greek word *disidaimonias,* which means superstition or religion according to the circumstances. Here Festus used the word to refer to the Jews' religion, when he laid Paul's case before King Agrippa. In Acts 17, 22 Paul used the kindred word, *disidaimonesteroos,* in referring to the Athenians' worship of idols. The word actually means to fear a deity, and indicates either a religious or a superstitious sentiment, according to the context. The numerous idols were proof to Paul that the men of Athens were bent on worshiping higher powers, gods, including "An Unknown God". This God Paul revealed to them as the only true object of worship. Paul refers to his conduct and growth in the Jews' in Gal. 1: 13, 14, and uses the word *ioudaismo,* which means Judaism or the Jews' religion. This included tradition.

I come now to the word translated religion in my

text. (I am giving these Greek words as they are found in the Greek New Testament as to case, number, etc.) Paul, in his able defense before King Agrippa (Acts 26: 5), used the word *threeskias,* to include all the sects or parties of his day in the Jewish System. His particular sect or stripe of the Jewish religion was Pharissaism, which was the straitest of all the sects in Judaism, especially in ceremonial lines. In Col 2: 18 *threeskia* means a ceremonial form of worshiping angels, practiced by certain over-pious fellows of whom Paul warned the Colossian saints. The word in this passage is rendered "worshiping" in the New Testament. In James 1: 26 we have the adjective *threeskos,* describing the man who thinks he is religious because he has accepted the theory of religion and attends the worship or participates faithfully in the ceremonies without presistent effort to control his tongue —that is, to master oneself. James says in the same verse, "This man's religion is vain". This word seems to have originally meant reverence for the gods Hort), but came to mean ceremonial rites of worship. The Pharisees amply illustrate this ceremonial emphasis. James is ably combating this idea, and uses the word religion again in verse twenty-seven of chapter one, circumscribing it with the positive "pure" and the negative "undefiled". James declares that Pure *Religion Undefiled* is more than a bundle of thought and emotion with God as the center; more than simply being a subscriber and well wisher to the system of righteousness of faith; more than punctually performing religious chores, and engaging in all the ceremonies; more than merely being a member of the church. It is diligently translating the religious attitude into energetic action for the betterment of self and helpfulness toward the needy to the glory of God our Father. I am using the ideas of religion in these Scriptures as the basis of this sermon on The Pure Religion—the world's greatest present need.

THE ORIGIN OF RELIGION

From the Christian point of view, religion is the experience of God, or one's experience of the life of God

in his soul recreating him in His own image. In a general way, religion is a man's experience and conduct from supernatural relations, with a consciousness of dependence upon some greater power, answerable to higher authority, and adaptable to communicate with unseen spiritual reality. It is grounded in the constitution of man. The child is born with a religious instinct that comes to be an impulse that grows into a religious nature. This instinct is the Infinite in the soul, causing the individual to feel that there is a power greater than himself, an unseen power or person, to whom he reaches for communion and help. The instinct for religion is universal among mankind, but is not uniform in its development and expression. The type of religion depends largely on one's environment and teaching. A child born and reared by Jewish parents will most likely be religious after the Jewish order. True, the individual may refuse to accept any definite form of religion, or he may modify or change completely his religion, due to a change of environment and teaching, but in some way he will express himself religiously.

In trying to account for these facts, I am forced to believe that God created man in His image with a religious instinct or impulse, and from the beginning gave him a revelation to direct his steps, and to develop his religious nature into a definite and true religion.

REVELATION IN PATRIARCHAL AGE

It is not reasonable to think that an intelligent God, being responsible for man's incurably religious nature, would leave him alone in his experiences with the forces of the world, to develop a religious life. If this was the case, then God had no definite or universal religion in view for man, and consequently man is not responsible for anything done in religion.

This being true, how can God judge mankind? In the Bible, the book containing God's revelations to man, we find religion in the first family. We behold Cain and Abel worshiping God by making sacrifices in keeping with their professions. (Gen. 4: 1-8.) Cain's offer-

ing was rejected and Abel's accepted. Our minds call for an explanation. The wisdom of men has not yet explained satisfactorily. The New Testament says, "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts" (Heb. 11: 4). And Paul tells us that, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17). It is evident, therefore, that God had given either directly or indirectly a message concerning their worship, which was a part of their religion. Abel offered in faith what God demanded. Cain gave way to his reasoning and through the exercise of his own choice made a sacrifice which was in opposition to the will of his God. The solution of this problem on the basis of a revelation is the only way to be fair to both parties. For if they were guided solely by their instinct, and had no revelation from God, the act of discrimination between their worship was unjust, and this portion of the Bible has meant nothing but deception to the children of men throughout the centuries.

From this interesting and pathetic story we can begin to see how people with religious instinct, failing to follow the revealed will of God, built up different forms of religion in the world, and how people following the revelation from God established religion appointed by Him in that dispensation of about twenty-five hundred years. Read the book of Genesis for information concerning the Patriarchal Religion, and note such grand characters as Abel, Enoch, Noah, Abraham and Joseph.

REVELATION IN JEWISH AGE (1,500 Years)

In the closing centuries of the Patriarchal Age God made special preparation for a new religion, the expanding of the family religion into a national one. To this end He called Abraham out of his native country and bade him go to another, promising to bless him and ultimately all nations through his Seed (Christ, Gal. 3: 16). Through his grandson Jacob, who migrated to Egypt, a nation came into existence, called Israel, to

receive the new revelation for the new religion. But that was after a long period of bondage in Egypt, from which Moses delivered them, by God's direction, and led them to Mount Sinai, where God gave them the Ten Commandments for the foundation of the new revelation and religion. (Read from Gen. 12 to Ex. 20.) Although God turned His special interest toward Israel and the new religion, He left the Patriarchal revelation in force among the Gentiles, who departed in various ways from the revelation and established many different forms of religion of an idolatrous nature. However, it seems that there were individuals from time to time who kept faith with the One God. The new religion grew and assumed different forms as God gave additional messages and as the chosen people rejected God's teaching and embraced certain evil things practiced by the Gentile nations, both of a religious and civil nature. This culminated in captivity for the people of God. While the Jews' religion had much in common with the Gentiles' religion, yet it had many features distinctly its own. After all it was indeed a great religion, known as Judaism, and characterized by an elect race who conquered and settled in Palestine; a law of works based on the Ten Commandments; a priestly system; ceremonies, feast days and sacrifices; a magnificent temple in Jerusalem, and finally by the Holy Prophets. It established in the world the idea of One God to be feared, loved and obeyed. This religion gave us the Bible—the Old Testament directly, and indirectly the New Testament. It prepared a people for the coming into the world of Jesus, who became the Great Teacher with the final and supreme message from God to man—the basis of the pure religion.

REVELATION IN CHRISTIAN LIFE

"When," in the words of the Apostle Paul, "the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4: 4). The time for the arrival

of the long expected prophet and deliverer was at hand. The Son of God was born of Mary in Bethlehem of Judea and grew to manhood in Nazareth of Galilee. About the age of thirty Jesus came to the River Jordan to be baptized by John, who came to be called the Baptist, because he baptized. And when John had baptized Him, "The Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son: in thee I a mwell pleased" (Luke 3: 22). Later John saw Jesus passing and pointed him out to two of his disciples, saying, "Behold the Lamb of God" (John 1: 36). These two disciples attached themselves to Jesus. Thus began the gathering to Jesus that little group of men whom He taught and inspired, to whom He revealed Himself by many miracles to be the Christ of God, and through whom He sent His message unto every nation that all men might become truly religious. (Matt. 28: 19, 20.)

JESUS THE CENTER OF PURE RELIGION

Just as all institutions cluster around outstanding personalities, The Pure Religion centers in the world's greatest personality, Jesus Christ, the Son of God and woman. His teachings have never been equaled, and as men increase in true wisdom and knowledge they see more clearly the fairness, the universality, and sublimeness of His message. He revealed God as a loving Father earnestly seeking to save mankind, even to the extent of making the extreme sacrifice of His Son on the Cross of Calvary. (John 3: 16.) He sealed his teachings with His blood. He died for us. What a sad and glorious thought! "While we were yet sinners, Christ died for us" (Rom. 5: 8). This ought to move us into the yoke of Jesus, and cause us to throw open the door of our hearts and welcome Him in. Through Christ man is reconciled to God by believing and obeying the word of reconciliation (II Cor. 5: 7-21), and the new life resulting from obedience to the Gospel, a life of devotion, self-denial, service, love and works of righteousness is man's pure religion. It is not a religion of form and

law, but one of truth and grace. "The law was given through Moses; grace and truth came through Jesus Christ" (John 1: 17). Halleluiah, what a glorious hope for heaven! "For sin shall not have dominion over you: for ye are not under law, but under grace" (Rom. 6: 14). We are not driven by the spirit of law, but we follow Jesus through the spirit of grace. The spirit of pure religion is not, "I have to because of law", but "I want to because of love". The doctrine of Jesus was such in nature and authority that it could not be cast into the moulds of religious thought and custom of His day, as the new wine could not be put into old wine skins. (Matt. 9: 17.) Jesus is all and in all, "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3: 17).

ITS LIMITATIONS

All human institutions have their limitations prescribed by their authors. The founder of pure religion was careful to make its boundaries coincide with "whosoever will" of every nation under heaven. It is not stratified by social castes. It knows no racial boundaries. It is not denominational. Although Jesus was a Jew, He joined no religious sect of His day. He exposed the formalities and hypocrisies of the Pharisees, and denounced the infidelity of the Sadducees. His doctrine built up no party of His time. The Jew could no longer base his claim on being a descendant of Abraham. Blood no longer counted. The Samaritan must cease contending for the temple on Mount Gerizim. The time was at hand when worship would no longer be centered in historical places. The Gentile must turn from idols to serve a living and true God. All must be born again to share in the new religion. (Matt. 3: 7-10; John 4: 21; John 3: 3-5.) It is not limited to anyone of our faculties, but envelops all of them. One does not get it in seasons through the overworking of the emotions. It can not be excluded from any phase of life. It must even accompany a man in his business. Here it is truth,

honesty, fair dealing, a just balance, and the Golden Rule. It is the Christian's entire life so long as he chooses to follow Jesus. The individual grows in this religion as rapidly as he brings himself into harmonious relationship with his God and his fellowman, according to the instructions of his New Teacher. We grasp, and cry, "impossible!" "With men this is impossible; but with God all things are possible." It is not to be put on in public and off in private chambers. You can not put it in the cedar chest while taking a pleasure trip to Florida, or to Paris for a divorce. Neither can it be left with your wife while you go into business for a fortune. Nor can it be put aside for big business. My young friend! You can not deposit the true religion in the good name of your parents while you go into society for culture, pleasure, and a companion. My brother! You can not exalt it in your devotions and exclude it from your morals. My fellow-citizen! You can can not appease the wrath of God with sweet incense and big donations while you designingly withold truth and justice from people to keep them in poverty, superstition and sin. "Ye shall know the truth, and the truth shall make you free," said Jesus. "Jesus died to make men holy, Jesus died to make men free," wrote the poet. Let God's truth march on into every nook and corner of the earth to lead captivity captive and give gifts unto men. It is not limited to the different stages of man's development. Man can not outgrow this religion and take refuge in the realm of science as the caterpillar puts off its pupa case and comes forth a beautiful butterfly.

For pure religion is the eternal truth of God, planted in the soul of man by Jesus and the Spirit through the Gospel, which is impregnated with the Spirit of God; bathed in faith, hope and love; working out in principles of righteousness in good works for the good of self, the betterment of the world, and the salvation of men to the glory of God. It must permeate every compartment of life. It knows no limitations except the universe and the human will.

THE DEVOTIONAL LIFE

The life of pure religion embraces man's meditations and prayers. Here he needs no priest or middle person, for he is a priest in the house of God on earth, and has Jesus as his eternal and merciful High Priest in the house of God in heaven. Through Him one makes confession to God and obtains the forgiveness of sins. There are no bariers except those in one's own heart. Distance amounts to nothing. He may communicate with his God anywhere at anytime, as did Paul and Silas behind prison bars in the darkness of midnight. (Acts 16: 25, 26.) Oh! The privilege and joy in religion today! The devotional life also includes the public worship. Such worship is the happy privilege of all Christians. It is not characterized by advantageous locations and magnificent structures, nor by crowds, entertaining programs and beautiful ceremonies. "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20). To the lowliest of women Jesus revealed the great truth that "God is a Spirit: and they that worship him must worship in spirit and truth" (John 4: 24). Allow me to say here for clearness that just as there were points of likeness between the Patriarchal and Jewish religions, so there are principles and commandments in common between the Christian and both of the other religions. But each has something not required in the others, each a definite religion.

The items are few and simple: Participating in the teaching of the word of God; going unitedly, in the name of Jesus, to the Father in prayer; singing psalms, hymns and spiritual songs with grace and melody in the heart unto God; cheerfully giving of our means to advance the religion we love so others may accept and enjoy with us the great salvation in Christ; soberly and discerningly eating the Lord's Supper on the Lord's day in memory of Him who died that we might live. In this worship we are exhorted to "Let all things be done decently and in order", and to "Let all things be done unto edifying" (Acts 2: 42; Acts 20: 7; Eph. 5: 19;

I Cor. 16: 1, 2; I Cor. 11: 17-34). This worship is indeed wonderful to engage in, but let us remember that we can not divorce it from concern for harmonious relations with our fellowmen. The one praying God for pardon must be willing to forgive the one sinning against Him. We place our gifts on the altar in vain unless we put forth honest effort to become reconciled to our brothers. We must have peaceful relations wherever possible. (Matt. 6: 14; Matt. 5: 21-26; Rom. 12: 18.)

THE PRIVATE LIFE

We can not separate religion from our private thoughts and personal conduct. Trusting and obeying, honest thinking and righteous dealing, are attendant parts of pure religion. Many of our grandfathers went barefooted at home and carried their shoes to church to wear during the services. In like manner many people use their religion. It surves them well on Sundays at church and during revivals, but is very inconvenient in their relations on other days. One may sing beautiful solos on Sunday and on Monday indulge in outbursts of violent temper over trivial domestic affairs. James tells us that a person satisfied with his religious status without effort to control his tongue has vain religion. Look out brother! Take heed my sister! This is James talking, and he may be getting close to us.

The tongue represents any power that needs to be brought into harmony with the will of Jesus. Then, pure religion is persistent effort to properly control and direct our faculties as they clash with the forces of life. A preacher may sway great audiences with eloquent sermons and be a minister of Satan in private life. This appears to be religiosity. (Read Col. 3: 5-15 and James 3.) Many people, guided by the wrong conception of liberty, violate the laws of health, abuse their bodies, and destroy their talents. "Keep thy heart with all diligence for out of it are the issues of life." "Out of the abundance of the heart the mouth speaketh." "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have from God? and ye are not

your own; for ye were bought with a price: glorify God therefore in your body" (I Cor. 6: 19, 20). Let us learn that pure religion helps man to master self by the grace of God, even to the bringing of every thought into captivity to the obedience of Christ.

THE SOCIAL LIFE

We are social beings by nature and habits and need a social religion. Pure religion amply supplies the need. Its originator was the most sociable of all men. The social life begins in the home and is very simple. It becomes more complex as the points of contact increase. The home being the first social circle should abound in religion. Mutual love and interest should be characteristic of husband and wife. The children should be reared in the nurture and admonition of the Lord, and trained to reverence God and sacred things, and to respect and honor their fathers and mothers. As the social circle widens it touches all our relationships with the children of men. These connections should be pervaded by the spirit of pure religion, which instructs us, "If thine enemy hunger, feed him; if he thirst, give him drink". To love and work no ill to our neighbors; to pray for our rulers; to be subject to the powers that be; to deal honestly with our fellowmen; and to respond to the needs of the unfortunate. Look out for practical James at this point. For he says, "Pure religion is to visit the fatherless and widows in their affliction". James puts the emphasis on action. "Be ye doers of the word, and not hearers only." "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." "Faith apart from works is dead." Religion must act in deeds of mercy toward the suffering. The heart that will not respond to the appeals of the dependent widow, and the cries of the helpless orphan sorely needs pure religion, in spite of the fact that he may go to church every Sunday and say, "Amen", when the preacher takes the hide off the sects. I believe in contending for the faith, and in exposing

religious error. But I am convinced that the time is here—right now upon us—when the members of the Church of Christ must have conviction that lives and acts mightily in deeds of mercy and helpfulness toward the needy and distressed. I would like to write a volume here, but space forbids. I will say, however, that when we translate the theory of religion into the living action taught by James, John and Jesus, we will experience marvelous progress as a people. We will not have to beg so humbly for money to run our orphan homes and schools, old peoples' homes, and I am going to dare to say for our schools. Brethren, let me appeal to all of us to examine our religion. The expression "to visit" also signifies personal contact with the world's sorrow, and not only gifts of money and ministry by proxy. The church must wake up to practical religion.

KEEPING UNSPOTTED FROM THE WORLD

In the social life another practical expression of pure religion is keeping oneself unstained or unsoiled by the forces of evil. Inward purity is the mirror that reflects the divine nature. "The pure in heart shall see God," says Jesus. This is a great incentive for a Christian to keep himself pure. It is a gigantic task as the whole world lieth in the evil one. The germs of sin are all about us and few indeed of mankind are immune. Therefore the growth upward is slow. But we are encouraged by the unfailing and precious promises of God that we may, one and all, become greater sharers in His very nature. But this depends on our escaping the corruption that is in the world by lust, and overcoming the forces of evil. We must keep our affections from the lust of the flesh and the lust of the eyes and vainglory of life, and set them on things above. (I John 2: 15-17; I Peter 2: 11; Col. 3: 1-4.) If the world continues to spot us, will we not become a mirror in which the likeness of the world will be reflected? This is highly social. Jesus prayed that His disciples might be kept from the evil, but not secluded from the world. He wants us to be reflectors of light to the world. "Ye are the light of

the world." "Even so (as the elevated lamp) let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5: 14-16). Evil is here. Good is here. We have freedom of choice—we can choose the evil or the good. Pure religion will give us a desire for the good, and help us to choose it; and make evil repulsive, and help us to resist it. By its light we can walk in the glory of the sunlight of God, and "The evil one touches us not", but flees from us. "*Keep thyself pure*" should be the Christian's watch word.

CONCLUSION

God has given to man a religious nature; the freedom of will; and a glorious revelation through Jesus. And yet man is groping in darkness, superstition and sin. Millions are groaning under the galling yoke of bondage, when they should be free. The political atmosphere is odious. Sexual impurity and vice and crime are rampant. Sectarianism is delaying the Kingdom of God, and blighting and distorting the youth of our land, and filling thousands with unbelief. We can not give our children the religious training they ought to have because of our loyalty to denominational and hobbyhorsical walls. Industry and commerce need to cry, "Let justice roll down as waters, and righteousness as a mighty stream". In every relationship we need to hear the words of Jesus, "Whatsoever ye would that men should do unto you, do ye also unto them." The world does not need religion, but the Superlative Need of Every Nation and Each Individual IS THE PURE RELIGION.

A GRAVE IN A GARDEN

A GRAVE IN A GARDEN

By W. L. Oliphant

I am to talk to you this morning about "A Grave in a Garden", basing my remarks on the 41st verse of the 19th chapter of John's gospel: "Now in the place where he was cricified there was a garden; and in the garden a new tomb, wherein was never man yet laid." A grave and a garden! What a strange, yet interesting combination! The grave and the garden have occupied conspicuous places in the history of humanity.

It was in a garden man began his career upon the earth. It was in a garden man met his temptor. It was in a garden the "Second Adam" fought his last battle on the earth. Jesus was crucified just outside of a garden, and buried in a garden. So gardens have played a conspicuous part in God's dealings with mankind.

A grave and a garden! What a peculiar association. We associate with a garden things of beauty, flowers and other pleasing vegetation. It is a place of joy, a place of happiness; while we naturally associate with a grave, things dull, drear and lonely. We would never think of associating a grave and a garden. If we were planting a garden we would not think of placing a grave in it, would we? Never! Yet the thing that has made Joseph's garden remembered down the ages was its grave. It would have been forgotten had it not been for this grave; the thing we think about as detracting from the pleasantness of a garden.

We are all interested in the grave. It is a subject of mutual interest to us. We have buried our treasures there, and we each and every one of us expect one day to have our bodies placed within the narrow limits of the tomb. So why should we not be interested in the grave? But this particular grave is the grave in which we are most interested. If we fail to find the key to the tomb, as it unlocks the grave in Joseph's garden, we are without hope

of the future. Since all of us must one day make our abode in the dreary vaults of Death's silent chamber, the door to immortality is forever barred to all the teeming millions of earth; unless we find it unlocked in Joseph's garden.

We are interested in this grave because it is the open grave, the grave that did not remain closed.

The graves of the great are always places of interest. I am told that more folk visit Westminster Abbey than any other place in London. Why? Because it contains the graves of the great leaders of England. It is there that the lives of the men who have made England what she is today can be remembered; as we stand beside the place where lies their bodies.

But I do not want to talk to you about the great tombs of England, but about the tomb of the world's greatest character, the new tomb in an old garden. When John said it was a new tomb it is possible that he meant no more than that no one had laid in it before; that nobody had ever been placed there. But as is true in many cases, there are many inferences and suggestions which we may get without doing injustice to this or any other statement of Holy Writ.

This was a new tomb, not only in the sense that nobody had ever been placed in it, but it was new in many other respects. It was new in that it was the first tomb to receive the body of a sinless man. From the time Cain killed Abel on down the ages death had claimed her millions; the grave had been the reception room of the great, the common, the rich, the poor, bond and free; but in all of those more than four thousand years, not one time did the grave ever open her doors to receive the body of a sinless individual. But here the grave opens her door to receive the Son of God; He who could say, "Which one of you convicteth me of sin?" and receive no reply, although surrounded by his enemies.

We sometimes hear discussions and questionings about the miracles of Christ, his virgin birth and His resurrection, but in my estimation none of these things are to be

compared in grandeur or in their super-humanness, with the sinless life of the Son of God. When we remember that never before had there been an absolutely sinless life upon the earth, and that all the generations of the Christian age have never produced another, we begin to realize the remarkableness of the life of Jesus of Nazareth.

This was a new grave. Never before had a grave been captured by its captive. It is the first grave ever victimized by its victim. The grave had always been the victor and man the victim. "By one man's offense death reigned." The authority of the grave had gone unquestioned. This Black Monarch had constantly broken the stream of humanity, as he locked men, one by one, in his mysterious prison-house of gloom. So far as human wisdom could discern, the stream abruptly ended at the grave—man went into the tomb and remained there. Man could look forward to the grave, but not beyond it. Sometimes he would in his wonderings and in his faint hopes of immortality ask as did Job of old: "If a man die, shall he live again?"; but the only answer to the question was the echo: "If a man die, shall he live again?" No answer to man's heart-rending query. But this grave was not conqueror! This grave lost its captive! Jesus Christ, as Samson of old took with him the doors of the gate of the city of Gaza, came from the grave carrying its gates with Him. The conquered became the conquerer, the victim became the victor in this grave. It was a new grave! The world had never seen one like it.

Death is pictured as the child of Sin. Jesus Christ conquered sin, the mother; otherwise He could not have conquered the grave. But having conquered sin—the mother of the grave, he brought the mother to her son and buried her within his bosom. He then came forth victorious over both sin and the grave. What a different view of death He gives us! Death is an enemy; but we now know that he is not unconquerable. He is not so black as man had pictured him. Man had seen only the shadow of death. Shadows are always dark. The

shadow of the whitest bird that flies across the sky is as black as the shadow of the raven; because the shadow the white bird makes is as dark as the shadow of the black bird. Jesus has removed the blackness from death for the Christian, but limited human vision will not permit us to see beyond the black shadow, and fully realize that the sting of death is not fatal, and that the victory of the grave can not be permanent.

This tomb was new in another sense. It was a borrowed grave. We are prone to say it matters not how poor a man may be in this world, he will one day own six feet of ground. But Christ rested in a borrowed tomb. It is strange how much "borrowing" is found in the life of Christ. You remember he was born in a borrowed manger—borrowed from the beasts of the stall. He preached his great sermon in a borrowed boat. He rode into Jerusalem on a borrowed colt; He ate His last supper with his disciples in a borrowed room; He was crucified on a borrowed cross and buried in a borrowed grave; yet that manger had outshone in the centuries that have followed, the greatest thrones of the greatest monarchs. That boat is viewed as being more magnificent than the greatest craft that ever sailed the seas. That colt has had more publicity and more times has he been referred to than the greatest Abrabian steed. That table is a borrowed room is more honored than a banquet of all the kings of earth, and that borrowed cross has become not only the cross of the world, but the satisfaction, glory and hope of a sin-cursed humanity. And so with that borrowed grave; no other grave has been so often visited, no other grave has been so often referred to, no other grave has brought to the world the hope of immortality. It was indeed a "new tomb".

But why did the borrowing element enter into the life of Christ so much? Why buy or build that which He needed for so brief a time? Christ did not need the things of earth but a little while. He did not need the grave but three days, and the borrowed grave served His purpose admirably.

I am glad that he was buried in the grave of one of earth's sinful race. If a special grave had been procured for the Son of God it might have detracted from His apparent worth to us, but if He could go into the grave of sinful men and conquer death; I, too, can through the power of my Lord, triumph over death and rob the grave of my body which must one day be placed there.

Another thing: He left the grave furnished. Peter went in and found the napkin and grave-clothes. If robbers had taken His body they would not have left his clothes. But I am not talking about the proofs of the resurrection. Imagine being lost in a wilderness; it is cold and rainy, and we are seeking a place to spend the night. We come to a cave and looking in see nothing but beds of sticks and straws from the forest. We think at once that the cave must be the habitation of some wild animal. But if we look in and see it furnished with man's possessions—a man's clothes have been folded and left there; we decide that the cave has been wrested from the control of animals, and is the dwelling place of a man. We no longer view it as a place of such imminent danger; we enter and spend the night there.

Jesus Christ rescued the grave from death. No longer to the child of God will it be such a hideous cave, occupied by the wildest beast—"death". Jesus Christ, after conquering death, folded His clothes and left them in the grave. He would no longer need the grave or the clothes. It was a temporary abiding place. Such was the new grave. Instead of being hideous, it became but the inn where we stop for a while, and then journey on into the eternity world.

It was a new grave because it was the first and only place where sin was buried. When Jesus Christ came out of the grave, He came out conquerer of sin—He left in the grave the sins of the obedient in the generations past, and provided a burying place for the sins of all the unborn millions, who would comply with His terms of pardon. The grave in Joseph's garden is the only grave in which sin can be buried. In picturization of sin's burial in Jesus'

grave, we have in the process of becoming a Christian, burial and resurrection: "Buried with him in baptism, wherein we are also risen with him, through the faith of the operation of God, who hath raised him from the dead" (Col. 2: 12). We thus obey "that form (picture) of doctrine", which makes free from sin. (Rom. 6: 17.)

But I want to talk to you about the old garden. You have seen an old garden filled with weeds instead of things of beauty and loveliness. It becomes an eyesore. You can pull up the weeds and plant flowers, and it becomes a place of beauty. This world, through sin, had become dark and filled with weeds of despair. It had little light or beauty in it. Jesus Christ, in this little garden of Joseph's, typified what He did for the garden of the world. In the little garden of Joseph's there was planted the flower of a new vision of God which was to bloom for the whole world. The world had viewed God as a terrible tyrant who rules the universe with an iron hand, but the Fatherhood of God was planted in the garden of human lives when Jesus Christ came from the grave. The Brotherhood of Man was planted in the hearts of men when Jesus Christ came from the grave. The Christian conception of death is another beautiful, ever-blooming flower planted in Joseph's garden. Its fragrance and beauty have filled the earth.

Before this folks had looked to the grave, but now we look through the grave and peer into the portals of the land of bliss and heavenly delights. As we view the shadow of death it may seem dark, but when we enter under Christ's leadership, its chilly waters will recede as the waters of Jordan at the approach of Israel's leader, Joshua.

Once an artist, before a large audience of enthusiastic admisers, painted a picture which he called "The Old Homestead". There was the old farm-house, surrounded by the picket fence. The old well, with its "old oaken bucket" was there. The mother stood in the doorway; the children played in the yard. It was a thing of beauty and loveliness. Fond visions of memory were revived

in the hearts of those who viewed this masterpiece of the canvas. The audience cheered heartily. Then to their surprise, the artist again went to his canvas, and with one stroke of the brush, he removed the farm-house; again his brush passed over the scene, and picket fence was no more. One by one, the various objects of his picture were demolished, until in its place there was but a background of paint applied without any apparent plan or design. Now instead of cheers, the artist was greeted by the hisses and jeers of his audience. Why had he so quickly and rudely destroyed the beautiful picture he had so recently labored to produce? But the artist picked up the canvas and reversed its position. Lo, a new picture, more beautiful than the former, is seen. He then explained that with each stroke of the brush, though the first picture was being destroyed, a better one was being painted in its place. If we were but able to reverse the canvas of death, and see it from the eternity side; we would then appreciate more thoroughly the Master's work in the domain of death.

There are a few flowers which we may plant in the garden of life. We should plant the white lily of consecration, a life devoted to God and His services. We as Christians should be flowers in the garden; balms of Gilead that heal and leave no scars. We are to be the light of the world; then let us fight darkness by constantly reflecting the light of the Master into the sin-darkened lives of men and women.

The very glory of God, unhampered by death, was revealed to the world when Jesus stayed forty days upon the earth and then ascended to God, as much alive as if death had never touched Him. We are to continue this revelation of God's glory by embodying the Christ-life in our thoughts, words and deeds. We should be glorious flowers of love in the gardens where we may chance to be; pointing out a new life, a consecrated, devoted, clean, pure life as emblemized in the pure, white flower. Those are some of the flowers we may plant in the garden of life, as Jesus more than nineteen hundred years ago,

planted the beautiful flower of eternal life in the garden belonging to Joseph of Arimathea.

This is the first service of our meeting. We invite you who are unsaved to become Christians, and start planting the lovely flowers of Christlikeness in this old weed-littered world garden. Continue to do so until your body is placed in the grave. You then have the assurance that your grave will open into God's garden of eternity, where blooms forever "The Rose of Sharon", and "The Lily of the Valley". Will you come?

THE SMITTEN ROCK

THE SMITTEN ROCK

F. L. Paisley

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their journeys, according to the commandment of Jehovah, and encamped in Rephidim: and there was no water for the people to drink. Wherefore the people strove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me? Wherefore do ye tempt Jehovah? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto Jehovah, saying, What shall I do unto this people? they are almost ready to stone me. And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel" (Ex. 17: 1-6).

"And did all drink of the same spiritual drink; for they drank of a spiritual rock that followed them: and that rock was Christ" (I. Cor. 10: 4).

"Yet we did esteem him stricken, smitten of God, and afflicted" (Isa. 53: 4).

The incident described by Moses in the first reading, and referred to by Paul in the second, is one of the many in the life of Israel which teach great and powerful lessons. This is one of the many Old Testament types; and these things were "written for our admonition." The reference by the prophet Isaiah is to that spiritual Rock—the Son of God—who was *smitten* that we might have the water of life.

The people of whom Moses and Paul wrote were God's

chosen, whom he had redeemed from bondage in Egypt. and who were on their way to the land of promise when this incident occurred. They, as we, too, often are, were too prone to forget the most certain evidences of the guiding, guarding, protecting care of the Lord. It may seem to us that we, had we been in that emancipated throng, could not so have forgotten the hand of Jehovah; but human nature changes little. We might have murmured as they "also murmured".

In that forty-year march their faith was tested many times; and nearly as many times it proved too weak, so that they tempted (proved and tried) the Lord. Heb. 3: 9. One of those cases is now before us in this study of the smitten rock. However, our lesson proper is concerning the smiting of the "spiritual Rock", who was "stricken, smitten of God, and afflicted." Hence, the reading from Isaiah is our major text. The other readings only support the main lesson, serving simply as illustrations. The Father, in His wisdom, often turns the wrath of men to His own praise, glory, and honor; bringing peace out of strife, good out of evil, wisdom out of ignorance, and life out of death. Such was the case when the rock in Horeb was smitten, also at the smiting of that Rock on Calvary. This lesson presents itself under three main heads and several subdivisions. The three heads are these propositions:

1. The rock which Moses smote was a type of Christ.
2. The plans of Jehovah necessitated the smiting of each.
3. Some comparisons of the results of the smiting show striking likenesses.

1. The first proposition may be seen to be true at a glance. Judging from the physical appearance of each, neither one could supply such benefits as came from them. In that desert land, through which the Hebrews were passing, stood a rock. So far as we can ever know, it was an ordinary rock from which fire could have been drawn more easily than water, so far as man's ability

was concerned. Around that rock Israel's elders were assembled, and upon it Moses stood. Jehovah also stood "upon the rock" "before" Moses. The deceiving appearance of this rock is worthy of note. The thought that cold water may be obtained by a stroke upon rock with a rod is beyond our comprehension, save that "God hath spoken it, and it stood fast." Had Israel needed fire for heat, instead of water to drink, Moses might have been instructed to smite some body or stream of water from which to obtain the fire. Upon this principle Jehovah ever works, in testing man's faith, doing and requiring exactly the opposite of our supposition. Thus He would teach us that our ways are not His ways, or His thoughts our thoughts. In this remarkable event water was brought from the rock.

Jesus was that spiritual Rock, and it was not supposed that He could supply the needs of humanity. Hence, they rejected Him and put Him to death. He came to His own, and His own received Him not. Judging from His appearance, for man looks upon the outward appearance, the wisest sage in his day would not have supposed that He was the world's Redeemer. For "he hath no form or comeliness; and when we shall see him there is no beauty that we should desire him." This is a part of Isaiah's prophetic picture of Him. When Jesus appeared on earth this picture fit Him as a glove fits the hand. The power that drew the multitudes after Him was in His words, deeds, and character, and not in a striking personal appearance. As the rock which Israel encountered on the way to Canaan was deceptive in appearance, as to the blessings it held for them, so the Rock which they encountered and rejected in Canaan was deceptive in ability to supply their needs. He was "the stone of stumbling, the rock of offense." In all ages God's means for blessing humanity have been unrecognized by the masses, whether it be a human agency or a material instrumentality to test their faith. Neither the rock in Horeb nor the Rock in Canaan was recognized as heaven's agent till after each was

"smitten". These striking likenesses prove the first proposition.

2. The second proposition contains a beautiful lesson. In it is saving truth. In this self-evident truth is the story of God's redeeming love, namely, the plans of Jehovah necessitated the smiting of each. No doubt, heaven planned the smiting of the wilderness rock as a beautiful type of that of the heavenly Rock. The reading from Moses at the beginning of this lesson affirms that the rock was smitten at God's command. Moses states that Israel was in dire need of water. They saw no way they could obtain it. They were at the extremity of all their means. When we can not do for ourselves, it is then heaven's pleasure to do for us, providing we appreciate, accept and appropriate the gift. Israel could have dug deep into the sand without striking a stream. Had they been able to find the needed balm by thus digging, they would not have known that God gave them drink. Thus it is often necessary that we be robbed of all chance to say, "We did it," lest we take full credit for what we have. That we learn this lesson it is sometimes necessary that we come to real want and be made to know that, so far as our ability is concerned, there is no hope. This brings all that we receive within the realm of grace and excludes all boasting because of our own works. This all-important truth will be developed further later on in this lesson.

Just as Israel was at the end of their hopes and dying because they had no water to drink, so were we without "hope and without God in the world," because we did not have the water of life, and could not get it by any means of our own construction. Just at this time—"in due time"—"Christ died for our sins;" the spiritual Rock was smitten, and from Him came the life-giving stream. In mercy the Father looked down upon us and came to our rescue. It was an awful condition which demanded that He *smite* His "Beloved Son" and see Him "stricken" and "afflicted" in such agony and death! It became unbearable to the Father to see such, and He shrouded the earth

in darkness while the suffering Son cried out in anguish, "My God, my God, why hast thou forsaken me?" It must have been the severest test of the Father's love for us and for that Son not to come quickly to His rescue, save Him from death, and show Him that He had not forsaken Him in His hour of sore distress. A glimpse, only a glimpse, of such love can be had by my readers who are parents. When that precious little child—your own dear baby—with a burned hand comes to you with the tears falling fast to the floor, and says, "Daddy, my hand hurts," or when its body was hot with fever, and, when pain has taken the tears away, through aching eyes it looks for a help it can not receive from *you,* and says, "Mamma, my head hurts." Would you not gladly take hold of that hot iron, if that would take the burn out of your baby's hand; would you not freely take all that fever and pain, if you could give that precious little body a rest? Of course, you would and count it a pleasure so to suffer. But it can hardly be expected that you would desire to do that to take the pain from the hand or head of an *enemy.* Much less would you be willing to let your baby suffer such for that enemy. But that is just what the Father did. To save His enemies from suffering eternal death He "gave his only begotten Son." "While we were yet sinners, Christ died for us"—"while we were enemies we were reconciled to God through the death of his Son" (Rom. 5: 8-10). What love for us to keep the Father from saving His Son from such a death! But the whole plan had been arranged "before the foundation of the world" and it was now being carried out. If we could have been saved without such tears and blood and pain and death, we have not the least way of knowing it. We do know that Jesus was smitten that God "might be just, and the justifier of him who believeth in Jesus."

Hence, the smiting of the rocks was not, in either case, an incidental matter—one that just happened in the affairs of men. So far as men thought or intended, Jesus was just an unfortunate deceiver who claimed for Himself more than He could prove; and they just ended it, they

thought, by putting Him to death. But His Father turned their wrath into His own praise; and since it was His way of redeeming the world and giving the water of life, it was not a casual thing that Jesus was made to suffer so. It had been planned and arranged in heaven that their wicked deed should serve to save the world. This sustains the second proposition of this lesson.

3. Some comparisons of results of the smitings show striking likenesses. Let us now study some results of these two very wonderful happenings in the providence of God. The points of comparison are five, and shall be stated as we approach them in their order.

(1.) The first of these is, the stream which came from the rock which Moses smote, and the stream which came from the Rock which was "smitten of God" came to bless mankind as a means of grace. This has been touched upon, but more should be said just here. Anything which we receive, especially which we could not obtain by natural laws, comes by grace. But it is a very serious error to suppose that a blessing is received by us without of own act, just because it is by grace. This is a fundamental error in the religious world, and it keeps many honest folks from a knowledge of saving truth. It would be an inexcusable blunder to say that Israel received the *benefit* of the stream from the rock without their own physical act of drinking. God's grace which gave them the water did not put in into their mouths or stomachs without their own efforts. All concede this. Nevertheless, they were saved from physical death by the grace of God, and not by their own works. With all the water before them in abundance, without money and without price, if it was to benefit them in the least they had to believe and *drink*. Had they drunk without believing, possibly the water would have produced the desired effect, for it was physical wholly. But it is not likely that they would have drunk in disbelief that it would help them—granting that disbelief of it were possible with them. One thing we know, if they had undertaken to obtain the benefit of the water by just believing that God gave it to them for their thirst,

but without actually drinking it, they would have had to die in the very presence of life. Had any son of Abraham at that time acted so foolishly as to *reject* the grace of God, trying to get the benefits "by faith only", such a one deserved to die. 'Twould require an unrevealed mercy to save such a *faithless* wretch. Such a person then or now was and is without title to a plea on mercy when he stands before an offended God, whose goodness is perfectly vindicated in the death of such a "believer". It is not supposed that any one will call these statements in question. They are self-evident.

Now is not the antitype just as plain as this? The stream of *blood* which came from the side of the smitten Rock on Calvary has brought life to us all (within our easy reach), when we were in the very face of death. Man had reached the limit of his efforts to save himself. He had no hope. No number of men could have devised such a way of salvation. It came by the grace of a loving Father. But it is the height of folly to say that we can have those blessings—that we can live of the water of life—without drinking of that stream. The grace of God which brings life within our reach does not put it into our hands when they are closed and our arms folded in perfect passivity. We must actively receive what grace brings to us. Laying aside all figurative expressions, as the Savior did when He, after saying one must be "born again", said "He that believeth and is baptized shall be saved," let us use "great plainness of speech."

Israel had to drink literally or die. But we can not drink literally of the water of life, for it is not literal water to drink. We must, however, just as actively receive that water (remission of sins and other spiritual blessings) by physical acts of faith as the Hebrews actively received the water from the rock. Their physical act which indicated their faith (but was not a test of faith, for they certainly could SEE and KNOW the physical relation drinking sustained to their thirst) was to drink of the water grace had brought them. Our physiscal act, in first reaching the water of life—remis-

sion of sins—is to be baptized as directed by the Savior in the Commission. It is certain that we *reject* the *grace* of God when we reject the *means* by which we have access to that grace. Paul said, some one may remind us, that "we have access by faith into this grace wherein we stand" (Rom. 5: 2). Exactly so. The Hebrews had access *by faith* into the grace wherein they stood; but the faith that gave them such access was the faith that led them to drink of the water. The faith by which we have access into the grace wherein we stand is the faith which produces action in baptism.

We would not intimate that the act of drinking in any degree *paid* for the water from the rock, or that they, by the act, merited the blessings obtained therein. No one thinks that the act, in any measure, vitiated the grace that gave it. Neither is it wise to teach that the physical act of being baptized in any way pays for or merits salvation. No physical act required to reach a blessing which is promised or brought by grace can nulify that grace. Any act required by the Author of grace can not counteract that grace, so long as the Author of each is the Author of peace and order. This also is self-evident. Baptism is required by Him by whose grace we are saved, and *it matters not for what purpose it may be required, neither the command nor the act can conflict with grace.*

(2.) The second point of comparison in the smiting of the rock can be stated in these words: There were no actual results till the acts of smiting were accomplished. Evidently, not a drop of that much-needed water issued from that wilderness rock till after Moses smote it with his rod. He smote it that water might come; not because it had come. Not an Israelite quenched his thirst till the rock was smitten. Neither was there remission of sins "without the shedding of blood" (Heb. 9: 22). *Not a drop of blood was ever shed that could have touched a single sin except the "precious blood of Christ."* Nor did *that* blood fully, finally, and completely remove sin till it was shed. That holy stream flowed that sin might be remitted, not because *any* had been forgiven. "For this

cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of eternal inheritance" (Heb. 9: 15). "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are passed, through the forbearance of God" (Rom. 3: 25, 26). These scriptures declare that Jesus shed His blood "for the remission of sins that are past" "under the first covenant." These statements do not necessitate my answering the objection usually thrown against this position, that it consigns all the faithful of other ages to torment. The objector raises issue with Inspiration, not with me. The faithful of all ages will finally be saved in glory, through the blood of Christ; and the above statements do not contradict this fact.

These observations refer to the results of the smitings of the rock upon the *recipients* of the blessings offered. Let us study the results of the smitings upon the two rocks. We have no way of knowing just how many times Moses struck the rock, but it is fair to suppose that it was only once. At another time he smote another rock twice, but just once that time was against the Lord's will, for which Moses was punished. Num. 20: 8-12. In this lesson *once* filled the requirement to smite the rock. But should he have pounded upon it all day, it is doubtful that he could have phased it in the least. Had he been able to burst it in twain, that rock could not have *felt* it, of course.

How different it was with Him who was "stricken, smitten of God, and afflicted"! "Smitten of God"! No, not that His Father in person struck Him, but it was the Father's plan—even His own plan—to save us that way. He *felt* the smitings He received. And if He could have been given *only one* stroke, as was His antitype! We can never know, in this life, how *many* strokes were His to bear. "He was wounded for our transgressions, he was

bruised for our iniquities: the chastisement of our peace was upon him; and with his *stripes* we are healed." When He was beaten in severe chistisement at the ruthless hand of those who hated Him without cause, when thorns were pressed upon His head as a crown in derision, when iron spikes were driven through His flesh—His hands and feet— when His bodily weight was suspended upon those terrible lacerations, when that awful, feverish thirst was parching His lips and tongue until He said, "I thirst"—Oh, God, what indescribable pain was His then when moments were as hours! What anguish and grief of soul! No wonder that His soul was exceedingly sorrowful, even unto death, as the day approached! No wonder that heaven refused to see it further! Let the curtain fall; let us not behold such suffering even of the vilest, much less of the purest.

In view of these considerations, there is much dissimilarity in effect upon the agents smitten. There is much likeness in effect upon those for whom they were smitten, but no comparison in results upon the rocks. Herein is saving grace; truth and love that melt the hardest of good and honest hearts.

(3.) The results accomplished for man were supernatural. This point has been touched upon elsewhere in this lesson. Man's wisdom could not have produced a stream, nor a drop, of water from a rock. Neither could such wisdom have brought salvation through the shedding of blood. The laws of nature were suspended when the water came from the rock; also when salvation is offered through the shedding of blood. In fact, no natural law is related to the blotting out of sin. Redemption from first to last, both in type and antitype, is outside the realm of natural causes and effects. "Because the foolishness of God is wiser than men" "that no flesh should glory in his presence."

(4.) There was an abundant supply resulting from each smiting. If there was a Jew in that wilderness who did not get a sufficient drink, it was his own fault. The flowing stream was intended for each one of thirsty

Israel. Ex. 17: 6. Heaven was not the least partial in bestowing this temporal blessing. The spiritual Rock was smitten for all men. Heaven decreed that "he by the grace of God should taste of death for every man" (Heb. 2: 9). "He died for all" (II Cor. 3: 15). "He is the propiation for our sins, and not for ours only, but also for the sins of the whole world "(I John 2: 2). The theory that Jesus died for only a part of mankind contradicts the plan of redemption both in type and antitype. The water of life flows freely and abundantly for all who will drink it. We are left without excuse if we die without using that which is graciously supplied for us.

(5.) The fifth and last point of comparison contains also a similarity, but more especially a dissimilarity. The ikeness is in the fact that it was, and is, necessary to continue to drink of the water supplied, if one can hope to continue to benefit by it. This fact is not called in question relative to drinking literal water. That is, one drink satisfies only for the time, but must be repeated. In theory, many deny this being true relative to the water of life. The statement of the Lord to the woman of Samaria is taken as proof to the contrary. He said, "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst—" (John 4: 13, 14). Can we think that the Savior meant that one time partaking of the water which He gives will keep one from ever getting thirsty again? Certainly that is not what He said. But whosoever drinks of literal water will become thirsty and have to drink of *other* water, while the one sharing the water (spiritual blessings) which Jesus gives will never have to turn to another savior—to another source for drink. The true Christian will "hunger and thirst after righteousness" continually. Not that he is not supplied, for Jesus said "he shall be filled," but such a one continually desires the things of spiritual life. Thus the agreement and thus the contrast between these results of the smitings.

It should not be necessary to anticipate an objection and a supposed contradiction. But I shall do so to

guard against some one being misguided by a twisting of these statements in the hands of a teacher of error. In this lesson it has been maintained that the way one drinks of the water of life is by believing and being immersed (baptized) at Jesus' command. It is also maintained that one must continue to drink or he will die of thirst. A correct knowledge of the New Testament and a willingness to state fairly the position of others will not allow any one to misrepresent this writer as teaching that one must continue to be baptized to continue to have remission of sins. Certainly this writer maintains that there are *various ways* of drinking (partaking) of the water of life. Whatever act one performs, at heaven's command, whether in *becoming* a child of God or serving Him as a child, each act is an act of partaking or drinking of the water of life—an act of receiving spiritual blessings. Being baptized is the *initial* physical act which brings the believer into contact with that living stream where remission of sins is found. Every successive act of service or worship is an act of bringing and holding the believer in that touch where "he shall be filled".

Finally, kind reader, consider what lack of wisdom upon the part of any child of Abraham to have neglected or refused to drink of that life-giving stream from Horeb's rock. How good Jehovah was to them in hearing their cries for water! How gracious to supply their needs when they were beyond all human hope! No less lack of wisdom it is to neglect or refuse to drink of the Fountain of Life. How great the danger to reject this saving grace! Consider how Jesus *suffered,* both mentally and physically, that we might have access to that balm for the soul. Israel had to come to the rock and accept the gift by faith. The only way they could accept the gift by faith was to believe and drink. We must come to that smitten, spiritual Rock and accept, by faith, the gift grace brings from heaven to us. The only way revealed in God's Book to accept that gift is to believe and be immersed, then serve and worship Him as written

in the New Testament. Then why delay if you have not come to Jesus?

There's a fountain free, 'tis for you and me:
Let us haste, oh, haste to its brink;
'Tis the font of love from the Source above,
And He bids us all freely drink.

There's a Rock that's cleft, and no soul is left
That may not its pure waters share;
'Tis for you and me, and its stream I see,
Let us hasten joyfully there.

THE YOKE OF CHRIST

THE YOKE OF CHRIST

By W. Curtis Porter

In Matt. 11: 28 is contained the language of the matchless Son of God that is usually styled "the great invitation", in which He said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Following this very gracious invitation to the glorious rest offered by Jesus, He adds: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." That Christ really has a yoke is very evident from this statement. He plainly says, "Take my yoke upon you", and also, "My yoke is easy and my burden is light". The figure here used is doubtless taken from the yoke used upon oxen by which they were able to pull the loads required of them. Not always were yokes rough or hard to be bourne—their purpose was really to make the burden easy, or possible to be borne. Oftentimes the yoke was not properly fitted to the ox and as a result, it, within itself, became a heavy burden to bear.

In the most wonderful book in the world—the Bible —we have various uses made of the term "yoke". Different shades of meaning are attached to it in the various uses made of it. Sometimes it is used as a symbol of oppression or slavery. A yoke of this kind is heavy and hard to bear. We find this use made of the term in reference to Israel's bondage and oppression: "I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondsmen; and I have broken the bands of your yoke, and made you go upright" (Lev. 26:13). The term is used with the same meaning concerning their later captivity that came as a result of their wickedness: "And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the

yoke shall be destroyed because of the anointing" (Psa. 10: 27). Or again, "I will break the yoke of the king of Babylon" (Jer. 28: 4). But the yoke of Christ could not have the meaning of oppression as, instead of oppressing men, he is "a refuge for the oppressed". It is also used as an emblem of the bondage of sin in Lam. 1: 14: "The yoke of my transgressions is bound by his hand." But when men take upon themselves the yoke of Christ, they are delivered from the bondage of sin, "being made free from sin" (Rom. 6: 18, 19). The burdensome rites and ceremonies of the law, to which had been added the tradition of men, became such as to be styled a yoke. At Jerusalem, Peter asked, when some were trying to bind the law upon the disciples of Christ, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15: 10). Paul referred to it likewise when to wrote the brethren at Galatia to "be not entangled again with the yoke of bondage" (Gal. 5: 1). Although this is called a yoke, it can not be the yoke of Christ, as He is the end of the law, and, as Paul said elsewhere, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death". Then just what can be the meaning of the term "yoke" as used in our text by the world's Redeemer? It means, beyond any question of doubt, the service that He demands of us. Let that service be what it may, whatever He may have seen fit to require at the hands of men in serving Him, that is His yoke. This may be easily embraced in the statement found in II Tim. 2: 19: "Let every one that nameth the name of Christ depart from iniquity."

A very important thing concerning this yoke of Christ, as mentioned by Himself, is the fact that the yoke must be taken. "Take my yoke upon you and learn of me." Whatever benefits there may be in his yoke can not be had unless the yoke is worn. "If any man will come after me, let him deny himself, take up his cross, and follow me," said Jesus one time in enforcing this very vital principle. We must come after Him; we must

take up our cross; we must follow Him. In other words we must take His yoke upon us. Certainly He has a right to our service—yea, a double right to it. The man who makes a thing has, without question, a right to whatever service there may be in the thing made. In this respect Christ has a right to whatever service we may be able to render, for "all things were created by him, and for him" (Col. 1: 16). Then if a man purchases something, be it what it may, he has a right to the service of the thing bought. If I buy a hat, I have a right to the use of it because I paid the price necessary to make it mine. Well, Paul said, "Ye are not your own, for ye are bought with a price" (I Cor. 6: 20). If we are not our own and have been bought with a price, who bought us and what was the price paid? The price was not corruptible things as silver and gold, but the precious blood of Christ. If He purchased us with His own blood, then He is not asking something that is not due Him when He says, "Take my yoke upon you and learn of me". Intending to assume the obligation of following the Lord is not sufficient. It has well been said that the road to hell is paved with good intentions. God does not promise to save men on what they intend to do, but He will save them on what they do each day as they go along. Neither will lip service suffice. "They hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness" (Ezek. 33: 31). In harmony with this principle, Jesus said: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me" (Matt. 15: 8). The only service that will satisfy is that service of willing obedience that men must render in taking upon them the yoke of the blessed Savior. "Why call ye me, Lord, Lord, and do not the things which I say?" was a powerful, penetrating question asked by the Master when He was on earth. This question needs to ring in our ears today, and wake us up to a realization of our duties and responsibilities while we tarry here.

It is necessary, in taking His yoke upon us, to learn of Him. "Take my yoke upon you and learn of me," was the language of the greatest teacher that ever walked the earth. But how shall we learn of Him? Listen to His own divine answer: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." To learn of Him, then, we must study the word of the God of heaven. The scriptures testify of Him. If we wish to know more about Him, we must listen to the witnesses that tell of Him. Persecution will come to us in this world if we serve Him as we should. It may seem bitter at times. We may grow weary and restless, but if we tire of persecution, let us learn of Christ. An inspired writer once said: "Consider Him that endured such contradiction of sinners against Himself, lest be ye wearied and faint in your minds." If the world persecutes us, it also persecuted Him; and we may be encouraged to learn of Him in His suffering. Or should our interest center in ourselves, we need to learn more of Him; we need to imbibe that spirit of seeking the benefit of others, even to the extent of not pleasing ourselves. "For even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me" (Rom. 15: 3). We need much to learn of Him for, as He said, "I am meek and lowly, and ye shall find rest unto your souls." The meekness and humility of Christ is one of the wonders of the ages. "When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." A man who could do that is worthy of imitation. Such meekness as was exhibited by Him was never known before nor since. In Him humility was personified. "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2: 6, 7). He could well say, "I am meek and lowly". Not only should this fact encourage us to take His yoke upon us, but that divine

promise ought to fill our souls with joy, for He said, "Ye shall find rest unto your souls." Rest! Think of it! Rest for your souls! Those souls that were weary with, and labored under, the heavy load of sin. If they will take Christ's yoke upon them, they will find rest.

After making the demand that men take His yoke, and after promising rest to all who would do so, Christ adds this very consoling clause: "For my yoke is easy, and my burden is light." He did not say there would be no burden to bear if you followed Him—rather He said there would be. But—glorious thought—He said the burden would be light. All must admit that there will be burdens to bear while making our way from this land of tears to that of endless joy. Jesus mentioned the burden of self-denial when He said: "If any man will come after me, let him deny himself, take up his cross, and follow me." Many times while serving him we are brought face to face with this burden; many times we must have the courage to deny ourselves for the sake of Him and for the sake of our fellowmen. There, too, is the burden of persecution. "All that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3: 12). There is no doubt about it, for "we must through much tribulation enter into the kingdom of God". Various burdens may be ours to bear by means of the commandments of God. Certain specific commandments to the Gentiles were referred to in Acts 15: 28, 29 as a burden. Yet it was "no greater burden than these necessary things". But regardless of the burden that may be placed upon us as followers of Christ, that burden, Jesus said, will be light.

We come here to a very important question concerning the yoke of Christ, and that question is, Why is His yoke easy and His burden light? He says these things are true. But can we prove that they are? There are many things respecting our service to Him that make it an easy yoke and a light burden. In the first place, His yoke is easy and His burden is light because He demands no unreasonable thing of man. If He should ask things

that were unreasonable, then we might find fault with His statement, but He has required only things that are reasonable. "I beseech you therefore, brethren, by the mercies of God," said Paul, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1). Which is what? Which is "your reasonable service"? That is the only kind of service He requires, and we know that a reasonable service is easy. "This is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5: 3). To prove that His commandments are not grievous, and that He demands a reasonable service, we might notice briefly some of the commandments He has given to men. He has commanded men to believe on Him. Is that an unreasonable command? Is it unreasonable to ask men to believe that He is the Messiah that was to come into the world? It would be if He had not proven conclusively that He was the Christ. But "many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God". He furnished unmistakable proof that He is the Son of God, and hence, when He asks us to believe on Him, it is not unreasonable. He demands that men repent of their sins. Is that a reasonable demand? If our sins were not against Him and His Father, it would be unreasonable. But all our sins are against Him. As the returning prodigal confessed that he had sinned "against heaven", so must we confess concerning our sins. They are against God, and it is not unreasonable for Him to tell us to repent of them. Jesus calls upon men to confess Him before men. That is not unreasonable, for He promises to do more for us than He asks us to do for Him. He asks us to confess Him (a divine being) before men, and promises that He will confess us (human beings) before His Father in heaven. He has also told us to be baptized. But if He, who did no sin, and in whose mouth no guile was found, could go down into the liquid tomb;

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then I feel sure that it is not unreasonable to ask men, whose characters are stained with the guilt of sin, to submit to the same ordinance.

That His yoke is easy and His burden light is further seen by means of comparison. "The way of the transgressor is hard" (Prov. 13: 15). There are fears and troubles and torments to which the wicked are subject that are entirely unknown to the righteous. All is not gold that glitters; the pleasures of sin are deceptive and always carry with them their sting. The wicked may not be willing to admit that his burdens of sin are grievous; but the righteous, who were once wicked, know that this is true. Take into consideration all the burdens that must be borne for the sake of Christ, and compare them with the burdens of the sinner, and you will see that Christ's yoke is easy and His burden is light. Hence we are told, "There is no fear in love; but perfect love casteth out fear: because fear hath torment" (I John 4: 18).

A very outstanding thing that makes His yoke easy, is the fact that it is borne in love. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Peter 1: 8). Surely love makes service easy. When Jacob served seven years for Rachel, "they seemed unto him but a few days, for the love he had to her" (Gen. 29: 20). It is a pleasure to render service to those we love, even if they do not love us. But when the love is mutual, yea, when the ones we love loved us before we loved them, and more than we love, surely the service is made easy. This is the principle that governs our service to Christ. "We love him because he first loved us" (I John 4: 19). We do not bear His yoke because we are forced to, but because we love Him, and the burden of His yoke is light and easy.

His yoke is easy and His burden is light, also, because of the assurance we have that our service will be accepted. If we knew that the service done for one would not be accepted, we could put very little enthusiasm into that

service. In fact we would soon cease to assist one, or or do service in any way, if that service was not appreciated. But when we know that whatever we do sincerely, though it be but little, is pleasing to the one for whom done, then we can work with a song in our hearts. Paul tells us that "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name" (Heb. 6: 10). Added to this is that assurance that Christ gave that He would not overlook even the smallest service done in His name: "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Mark 9: 41). Easy? Indeed it is easy to work for one that will regard our deeds in this way.

And service is easy if we like to do it. The man who is in love with his work, even though his salary may not be large, is sure to accomplish things as he goes along; but the man who dislikes his work, be the pay ever so great, will not make a brilliant success in the matter. In spite of the small pay of the former, the work is easy because he delights in it; and in spite of the large salary of the latter, the work is hard and almost unbearable because he doesn't like it. When Isaac told Esau to go into the field with his bow and quiver and hunt him some venison for savory meat, he gave him a command that pleased him. He might have told him to obtain the meat by some other means, and Esau would have willingly done so; but he gave him a commandment in which he took delight, for he was "a cunning hunter". Need I tell you that it was an easy service for Esau? All hunters know. Likewise, Christians serve Christ because they like to. They find joy in that service. Let it be persecutions, or whatever it may be, there is pleasure in the service to the child of God. Did not the apostles rejoice "that they were counted worthy to suffer shame for his name?" (Acts 5: 41). And Paul said, "I take pleasure". You take pleasure? Well, in what do you take pleasure, Paul? "I take pleasure in infirmities, in

reproaches, in necessities, in persecutions, in distresses for Christ's sake" (II Cor. 12: 10). Whatever the infirmities, persecutions, reproaches, or distresses, if men can take pleasure in them, they are easy to bear.

The yoke is not rough, nor is the burden heavy, because the Lord helps us to bear it. David said: "Cast thy burden upon the Lord, and he shall sustain thee" (Psa. 55: 22). Or, in the language of Peter: "Casting all your care upon him, for he careth for you" (I Peter 5: 7). The burdens might be heavy if the Lord did not help us to bear them, but with His assistance, we find them light. We "can do all things through Christ which strengtheneth us". If our burdens require more strength, then he "giveth more grace", or as expressed to one of the Old Testament worthies, "As thy days, so shall thy strength be".

Another thing that makes the burden light and the yoke easy is the fact that the longer it is borne, the easier it becomes. All Christians know this to be true. The Christian life is a growth, a development, and the longer we serve the Lord, the stronger we become, and the easier we find it to live the Christian life.

And when we look forward to that great reward that is held in reservation for us in the celestial city of God, we forget the pain of present burdens; "for the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8: 18.) Or, as is stated in II Cor. 4: 17: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." So while there are burdens to bear, it must be admitted, yet we can "rejoice, inasmuch as we are partakers of Christ's sufferings, that, when his glory shall be revealed, we may be glad also with exceeding joy."

In conclusion, let us be willing to take upon us the yoke of Christ, let us learn of Him and serve Him faithfully while here. The way may often seem dark. The storms of life may threaten, the winds may howl, and the waves of adversity roll; but the man who takes refuge

in Jesus will be safe through it all. Our foes may assail us, scorners may ridicule, and the powers of hell oppose; but if we cling closely to the Lord, and endure unto the end, we will be saved in that home at last where storms are unknown, and where burdens never come. There we will find rest. Rest from all our labors, afflictions, temptations and unsatisfied desires. Rest at home with God.

GOD SAVES SYSTEMATICALLY

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By H. C. Shoulders

The question of being saved should interest the mind of all people who are responsible for their conduct in life. Certainly any one who can think, reason, purpose, plan, love, believe, etc., is responsible to Jehovah for their actions in life.

Jehovah formed man from the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. After man was formed God planted the garden of Eden and placed the man in the garden to cultivate and keep the garden. God commanded the man, saying, "Of every tree of the garden thou mayst freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die". After having made man Jehovah said, "It is not good that the man should be alone: I will make him a helpmeet for him." "And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which Jehovah God had taken from the man, made he woman, and brought her unto the man. And the man said, this is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Read Genesis, chapter two. Adam and Eve came forth from the hand of Jehovah upright, pure and good. God gave them the law to obey and warned them that in the event they violated that law they would suffer the penalty that is, they would die.

We see the first couple God made were pure and clean and in covenant relationship with Him, but the devil, the serpent, Satan, the enemy of all righteousness, entered into the garden and caused the couple to sin against God, transgress the law God had given them, and thus they died (just as God had said), and were separated from

God. Sin is that which separates people from Jehovah. "Behold, Jehovah's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear" (Isa. 59: 1, 2).

Paul pictures the people as being "dead in tresspasses and sins" (Eph. 2: 1), and "that ye were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world" (Eph. 2: 12). All had sinned and come short of the glory of God. This being the condition of the human family, responsible men and women certainly should realize the need of salvation.

God created the world and all things therein; also He made or created the human family and placed them in the world to honor and glorify Him. God is not a God of confusion, but is a God of order and system. God being a God of system, He goes about saving the human family systematically. Paul expresses it thus: "For to this end we labor and strive, because we have our hope set on the living God, who is the Savior of all men, specially of them that believe" (I Tim. 4: 10). In the provision of God salvation is universal, but man being a responsible being or his own free moral agent, it is limited, limited to those that believe. God does for man what man can not do for himself. Man was lost, hopelessly lost, could not provide for himself a plan or system by which he could be saved. God, in His infinite wisdom, provided the means of redemption for the sons of Adam's race. God presented to the world the system of grace. "But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our tresspasses, and made us alive together with Christ (by grave have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in kind-

ness toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory" (Eph. 2: 4-9). "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that denying ungodliness and worldly lust, we should live soberly and righteously and Godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Titus 2: 11-14). "For the law was given through Moses; grace and truth came through Jesus Christ" (John 1: 17). God promised Abram, saying "And in thee shall all the families of the earth be blessed" (Gen. 12: 3). This promise was fulfilled in the coming of Christ to save. "Now to Abraham were the promises spoken, and to his seed. He said not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3: 16).

God fulfilled His promise to Abraham by the coming of Christ, also the grace of God was presented to the world by the coming of Christ. "Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Savior Jesus Christ, who abolished death, and brought life and immorality to light through the gospel, whereunto I was appointed a preacher, and an apostle, and a teacher" (II Tim. 1: 8-11). "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through

the redemption that is in Christ Jesus; whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just and the justifier of him that hath faith in Jesus" (Rom. 3: 21-26). Jesus came as the great teacher. The grace of God was extended in and through Christ. God's grace brought salvation by teaching men and women the way of salvation. Jesus taught the way of salvation. It was God's love that tendered all this to the men and women of earth. "For God so loved the world (the human family) that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him" (John 3: 16, 17). God saves people who believe. Jesus is the Savior of people who believe on him. We are justified by the grace of God through faith. Jesus is the propitiation (sin offering) for our sins.

Then Jesus died or tasted of death to procure for the world salvation. "But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor that by the grace of God he should taste of death for every man" (Heb. 2: 9). When Jesus suffered and died (tasted of death) on the cross, He shed His blood for the remission of sins. "And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through him are believers in God, that raised him from the dead, and gave him

glory; so that your faith and hope might be in God" (I Peter 1: 17-21). Christ came into the world, lived and dwelt among men, taught the great plan of salvation to the chosen apostles; He died on the cross, was buried and on the third day arose and brought "life and immortality to light through the gospel". Jesus selected the apostles, taught them the truth, but the Bible not being written at that time and consequently could not remember everything Jesus taught them, He promised them the Holy Spirit to guide them into all truth. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14: 26). "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged" (John 16: 7-11).

The Holy Spirit was to guide the apostles into all the truth. The Spirit was to convict the world of sin and righteousness and judgment.

The Gospel of Christ has now been established and becomes God's power to save. "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greeks. For therein is revealed a righteousness of God from faith unto faith; as it is written. But the righteous shall live by faith" (Rom. 1: 16, 17).

The apostles, acting by the directions of Jesus and under the guidance of the Holy Spirit, were to go into all the world and preach the gospel.

Jesus had all power in heaven and on earth. "And Jesus came to them and spoke unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the

nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo I am with you always, even unto the end of the world" ((Matt. 28: 18-20). "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16: 15, 16). "Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24: 45-47).

"Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ the Son of God; and that believing ye may have life in his name" (John 20: 30, 31). Jesus commissioned the apostles to go into all the world to preach the gospel and make the truth known to the people. The truth is that which makes free, clean and pure. "Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (John 8: 31, 32) "Already ye are clean because of the word which I have spoken unto you" (John 15: 3). The gospel, the word, the truth is that, that makes pure, clean and saves. Peter was to speak words to Cornelius and family whereby they were to be saved. "Who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house (family)" (Acts 11: 14).

The apostles preached the truth, the word of God, the gospel, which is God's power to save. Then people hear the truth, God's message to them. They accept the truth, believe it and obey the same and are saved upon the terms of the gospel which have been presented by Him who does all things systematically. Peter having the

keys of the kingdom (Matt. 16: 18, 19), and now being filled (Acts 2: 1-4) with the Holy Spirit, is fully prepared to preach the gospel, which is God's power to save people. He shows how Christ was delivered up to be crucified, how God raised Him from the dead and that He is now Lord and Christ. "Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified." The people heard the preaching done by the Holy Spirit through Peter; they were pricked in their heart (cut to the heart), convicted; they were sinners and lost unless they obeyed God. So having heard the words, and becoming convinced they were lost, they became believers on the Lord Jesus Christ and said to Peter and the rest of the apostles, "Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of sins; and ye shall receive the gift of the Holy Spirit" (Acts 2: 37, 38). "They then that received his word were baptized: and there were added unto them in that day about three thousand souls" (Acts 2: 41). People then had to receive the word, believe it and become obedient to the same, and then they were saved in obedience to God.

All we do is to be done in the name of Jesus. "And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3: 17). The name of Jesus is the only name given wherein people can be saved. "He is the stone which was set at naught of you the builders, which was made the head of the corner, And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4: 11, 12). To this name every knee shall bow. "Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee shall bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is

Lord, to the glory of God the Father" (Phil. 2: 9-11).

1. God saves people who become believers. I Tim. 4: 10.
2. God saves people who believe on Jesus. John 3:16.
3. God saves through grace. Eph. 2: 4-9; Titus 2: 11-14.
4. The Holy Spirit saves by guiding the apostles into all truth. John 14: 26; John 15: 26, 27.
5. God saves through the death of Christ. Rom. 5: 8-11.
6. God saves through His love. Rom. 5: 8; John 3: 16.
7. Christ was raised from the dead that people might be justified. Rom. 5: 25.
8. God saves through the blood of Jesus. Rom. 5: 9; I Peter 1: 17-19.
9. God saves through the gospel. Rom. 1:16; II Thess. 1: 3-10.
10. Man being a responsible creature he must save himself. Acts 2: 40. People save themselves by accepting the plan God has provided and becoming obedient to the same and living the Christian life daily.

The gospel requires that people hear the truth. Faith comes by hearing. (Rom. 10: 17.) The gospel requires faith in God, in Christ and the truth. The gospel requires repentance. Luke 13: 3; Luke 24: 47; Acts 2: 38. The gospel requires confession of Christ. Matt. 10: 32, 33; Rom. 10: 8-10. The gospel requires that people be baptized. Matt. 28: 19; Mark 16: 15, 16; Acts 2: 38; I Peter 3: 18-21.

Any one having the gospel in all of its appointments has been translated out of the kingdom of darkness (Satan) into the kingdom of God's dear Son, the Church and have been washed in the blood of the Lamb, have become new creatures—old things have passed away and all have become new.

We are now Christians and must live the life of a

Christian as prescribed in the word of God. The Apostle Paul exhorts the Corinthian congregation to continue steadfast. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (I Cor. 15: 58). The early church was steadfast in the following: "And they continued steadfast in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2: 42). People must be sure to take the position with the truth and then cling to that and live faithful in the service of Jehovah.

Paul exhorts Timothy to take heed to himself and his teaching (I Tim. 4: 16). "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." Every one who names the name of Christ is or should examine the scriptures daily and prayerfully and then strive to bring their hearts and lives into submission to God's will. Paul exhorts Timothy to show himself approved as a workman. "Give diligence to present thyself approved unto God a workman that needeth not to be ashamed, handing aright the word of God" (II Tim. 2: 15). Each one becomes a worker in the vineyard of the Master and should do everything possible, in harmony with God's will for the advancement of themselves and for the cause of Christ. The apostle in the Ephesian letter describes the Christian's armor and then exhorts them to clothe themselves or put on the whole armor that they may be able to stand. (Eph. 6: 10-20.) The Christian has been warned to add to his faith the Christian graces and that by so doing he shall have an abundant entrance into the everlasting kingdom. "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue, and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound,

they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ" (II Peter 1: 5-11).

I appeal to my readers to hear the truth, believe the truth, obey the truth and live day by day as Jehovah has admonished us and thereby enter into the eternal City of God and be forever happy.

WHAT IS THE GOSPEL OF CHRIST?

WHAT IS THE GOSPEL OF CHRIST?

By Frank Grammer

The above question may be thought to be foolish in this age, when so many claim to be so full of light and knowledge; but wise as people are, or think they are, and long as it has been since the gospel began to be preached, yet there are many, yes, very many, who have had free access to the Bible all their lives; yes, and preachers at that, but not of the gospel, who do not know what the gospel is. For the purpose of seeing what constitutes or composes it, we call your attention to the language of Jesus in giving the commission as recorded by the four evangelists, which is the only authority that man has from the Lord for preaching, and then see how that commission was carried out by his apostles.

After the Savior had been crucified, buried and risen, and just before He ascended to His Father, he said: "All power (or authority, if your please) is given me in heaven and in earth (what a wonderful King He is), go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 18-19). "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned (condemned)" (Mark 16: 15-16). (In order that the foregoing scripture read like many who claim to know what the gospel of Christ is, it would have to read, "Go ye into all the world and preach the gospel to every creature, he that believeth and is saved, may be baptized if he wants to be.") "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name (by His authority) among all nations, beginning at Jerusalem" (Luke 24: 46-47). "Peace be unto you; as my Father

hath sent me, even so send I you, and when he had said this, he breathed on them (the apostles), and said unto them, Receive ye the Holy Spirit; whosoever sins ye remit they are remitted unto them, and whosoever sins you retain they are retained" (John 20: 21-23).

In view of the above language of the Savior, is it not important that we decide definitely what the gospel is? Surely this is the only wise and safe course to pursue, since our salvation from past sins, and entrance into Christ of the church depends upon our *hearing, believing and obeying* that gospel the Savior told the apostles to preach, and not a perverted gospel. The word gospel indefinitely means good news, or glad tidings of any kind; but speaking definitely, it means that good news of salvation for a lost and ruined world, as proclaimed by the apostles of our Lord and Savior Jesus Christ. Then "to the law and to the testimony" that God has given we go to decide this question. Remember, that we want to know what that gospel is that Jesus sent his apostles to preach, and not the spurious ones that men, filled with worldly wisdom, have manufactured and imposed upon the people as genuine.

Some seven hundred and fifty or sixty years before the coming of Christ, the prophet Isaiah, speaking as he was guided by the Holy Spirit, described the introduction of the gospel dispensation into the world. He said that it should be so plain that the wayfaring men, though fools, should not err therein. (Isaiah 35: 8.) I wonder if any of us would like to be considered lower down in the scale of intellect than fools? I do not think so. Then let us not make excuses for not becoming a Christian. The prophet had told them to "Seek out of the book of the Lord and read, and they should not fail" (Isa. 34: 16), but how do we know that he was speaking of the introduction of the gospel?

From what he (Isaiah) says in the fourth, fifth and sixth verses of the thirty-fifth chapter, "Says to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, with the recompense

of God; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing." Now when did these things occur? Not until the Savior came, and Jesus says: "Go and show John again those things which you do and see and hear; the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them" (Matt. 11 4-5). Is not this the fulfillment of the above prophecy? There is not even room for doubt.

We also read in John 9: 32: "Since the world began it was never heard that any one opened the eyes of a man born blind." The prophet describes two ways of holiness, over which the unclean (unconverted) should not pass; but it shall be of those (that is, those that seek out of the book of the Lord and read), not the books of man, and the "a way" is the plain way.

The Savior describes the same two ways in different language: "Enter ye in by the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it" (Matt. 7: 13-14). The highway of the prophet is the broad way of the Savior, and the "a way" or way of holiness of the prophet is the strait and narrow way of the Savior. But reader, is not the language of the Savior sad? He says many go the broad way that leads to descruction, and only a few the strait and narrow way, that leads to life everlasting. Jesus did not say people can not find the strait and narrow way.

It would be very sad indeed if one could not find the way of life. Jesus said, "But seek ye first the kingdom, and his righteousness; and all these things shall be added unto you". Why do people not find the narrow way that leads to life eternal? Because they go to men to seek instead of doing as the prophet said: "Seek out

of the book of the Lord." Let us see what the Apostle Paul says in the first chapter of his letter to the Galatian brethren, beginning with the sixth verse: "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel." What! are there two gospels, or many, as there ought to be, to suit the present divided condition of the religious world? No indeed, there is not more than one true gospel, and Paul continues by saying, "Which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." Can we believe our heavenly Father, through His inspired apostle, would have pronounced such a curse as that on any man, or angel that would preach a different gospel from what Paul preached, unless that gospel is, as the prophet said it should be, so plain that the wayfaring men, though fools, should not err therein? ?-No! The thought is revolting.

Paul says: "For I am not ashamed of the gospel of Christ: for it is the power (not a power) of God unto salvation" (Rom. 1: 16). As there is no power to save, and the gospel is the power of God, then there is no power greater than God's power—the gospel—to bring man to salvation. If it takes more than the gospel to bring man to salvation, then God's power is not sufficient, seeing the gospel is God's power.

What do you think of a man who will pray to God to send down a power from heaven to aid his power—the gospel—in converting and saving souls? Man must believe on the Christ of the gospel before he can obey His commands as taught in the gospel. Christ sent His apostles to preach (teach) the people (us) what we ought to do, and what we must do in order to be saved. They told of Christ, and how to obtain salvation through obedience to him. The one who believes can, by faith, see freedom from sin. The language of Paul to the Corinthian brethren is often quoted to prove that the

death, burial and resurrection of Christ constitutes the gospel (I Cor. 15: 3-4), but he was not aiming to define the gospel in its parts there; but was correcting another class of false teachers who were denying the resurrection and endeavoring thereby to overthrow it. In the first verse, he says the gospel saved them, and people are not saved without obeying its conditions; hence the same apostle says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of the Lord Jesus Christ" (II Thess. 1: 7-8). People can not obey the death, burial and resurrection of Christ, and Luke says, "Many of the Corinthians hearing believed, and were baptized" (Acts 18: 8). Thereby complying with what the Savior said (Mark 16: 16); just as all others complied who came into the kingdom church; for God is no respector of persons.

Ask a child of God, "How were you saved?" He will reply, "By the power of God, or by obeying the gospel." He understands that when he obeyed the gospel he utilized the power of God to reach the goal—salvation, if you please. He knows he can not obey his own faith; but he knows that he can obey God by faith. The obedience to the gospel is the result of faith, and is called faithfulness. Let us adhere closely to God's Word, and let the doctrines of men go as unprofitable, for the Savior says, "In vain do they worship me, teaching for doctrines, the commandments of men."

Reader, from a heart of faith and love, obey the gospel, and thus avail yourself of the power of God, and be saved. Let the Word of God direct your footsteps, not only in becoming a Christian, but let it guide you through life, and do not neglect our duty until too late, for life is short, death is sure and eternity has no end. Where, oh where, shall we spend eternity? God help us all in our every effort for good and defeat us when we would sin, is my prayer, *Amen.*

THE ETHIOPIAN NOBLEMAN

THE ETHIOPIAN NOBLEMAN

By J. H. Curry

Respected Readers, I have selected for this discourse the beautiful story of the conversion of the Ethiopian Nobleman, as found in Acts of the Apostles, ch. 8: 25-40. This is one of the clearest and most instructive lessons to be found in all the Bible. The following is introductory: "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went; and, behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet."

THE CHARACTER OF MEN

Let us notice what a great man the eunuch was. As the treasurer of the empire, he was necessarily an honest man, well educated and an able financier. He was a Hellenistic Jew who spoke the Greek language. He was a devout worshiper of the true God, and went up to Jerusalem to worship Him, a long and perilous journey of some nine hundred miles.

AN EXPENSIVE JOURNEY

Let us consider further this wonderful man. Just think for a moment of the expense of such a journey. He would have to hire a deputy to take charge of his office for several weeks. He would have to hire a chariot and driver for the trip, for he could drive and read his Bible. Reader, is it not astonishing that he would go so far just to worship God? If we will look around and compare him with the worshipers of today, we can't help but see his great devotion to Jehovah. But it may be asked, "Why go to Jerusalem to worship?" The answer is plain. Because all Jews were to worship

in Jerusalem, God's presence being there, and his name was recorded there. So he went to the right place and for the right purpose. He was conscientious and made his offerings as God required in the law of Moses. Having finished his worship he started home, happy and contented, not knowing that God could not accept his offering. He was going by all the light he had, and had not the remotest idea of what had happened: that Jesus had died and taken away the law that he came to honor—the law given at Sinai, fifteen hundred years before. But the Lamb of God had been slain, and no more offerings could be made.

A GREAT SURPRISE

The Lord had been looking on the scene and planned to have the gospel preached to him. This is God's method. "It pleased God by the foolishness of preaching to save them that believe," says Paul. Please notice the following: The Lord sent an angel to call a preacher, according to His plan. Philip had just captured the city of Sammaria and the Lord now had business for him elsewhere. The Lord used an angel to call and send. Philip answered the call. He arose and went some thirty miles into the old road leading from Jerusalem down to Gaza.

A WONDERFUL MEETING

Just as Philip arrived the chariot bearing the Ethiopian nobleman passed by. The Holy Spirit was on hand and called to the preacher, "Go near, and join thyself to this chariot." The preacher overtook the chariot and heard the eunuch reading his Bible. How different from men of today! It is a rare thing to see a public man reading the Bible. The Preacher's Question. "Understandest thou what thou readest?"

Sounds a little blunt. But the answer, "How can I, except some man should guide me?" is so kind, showing the spirit of the man. The scripture being read was this: "He was led as a sheep to the slaughter; and like a lamb, dumb before his shearer, he opened not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from

the earth." The Hebrew testament was translated into Greek some 278 years before Christ, and the writer got the words *sheep* and *lamb* reversed. The eunuch was no doubt reading from this version. See Isa. 53: 7. Jesus no doubt used this version.

Again I say, a wonderful meeting. Reader, look upon the scene. See the nobleman making his offering; turn your eyes to the city of Samaria, some thirty miles to the north, and hear the angel of the Lord call and send a preacher: "Arise, and go toward the south unto the way (road) that goeth down from Jerusalem unto Gaza, which is desert (deserted)." The text says, "And he arose and went." But why call Philip? Because the Lord entrusted the gospel to men—earthen vessels. Paul says, "We have this treasure in earthen vessels" (II Cor. 4: 7). Paul was one of these vessels. The Lord said to Ananias, "He (Paul) is a chosen vessel unto me" (Acts 9: 15). Avessel is a container and Paul was God's chosen vessel to the Gentiles. But let us hear Paul tell it himself: "A dispension of the gospel is committed unto me" (I Cor. 9: 17). The gospel, you see, is the treasurer. This accounts for the calling of Philip to teach the eunuch, Ananias to instruct Saul of Tarsus Acts 9: 10-18; 22: 12-16), and Peter to instruct Cornelius (Acts 10: 5). Let us now look at the matter. See the nobleman riding rapidly in his chariot, reading his Bible. See that preacher at the forks of the road, wondering who this man is.

He hears him reading aloud and wonders. Just then he is startled by a voice saying, "Go near and join thyself to this chariot." He runs and overtakes the chariot. The humble nobleman invites him to come up and sit with him. Reader, do you see them sitting together now? And what do you think of the combination? But do you enquire who Philip was? He was a preacher of great ability—a Hellenist. The apostles laid hands on him at Jerusalem (Acts 6: 5, 6). Philip preached the gospel to the Samaritans (Acts 8: 5-13). They heard, believed and were baptized, both men and women. Simon, the

noted wizard, was also captured by Philip's preaching and mighty miracles. Now the Lord and the Holy Spirit have called him. So you see Divinity has planned to turn on the light of the glorious gospel to this nobleman, who loved God and was serving him by all the light he had.

ANOTHER GREAT QUESTION

But this serious man was reading the very scripture needed for the occasion. "I pray thee of whom speaketh the prophet this, of himself, or of some other man?" This is a most important question. But Philip is equal to the occasion, and opened his mouth and preached unto him Jesus. In other words, he preached the gospel unto him; yes, the gospel, the good news that the Lamb of God had been slain. No doubt this nobleman wondered on that memorable day, about a year before, when darkness covered all the land from noon till three o'clock. No doubt he remembered, too, the trembling of the earth at about the same hour. But what this all meant is now revealed to him by Philip. Yes, he preached unto him Jesus as the Lamb of God that was to take away the sin of the world. He told him all about how Christ died for our sins, according to the scripture; also how He was buried and was raised on the third day, according to the scriptures. He used many other prophecies, no doubt, to make the matter clear to a man of this nobleman's standing. He told him about the great commission given to the twelve apostles; that all, both Jew and Gentile, must obey the gospel or perish; that the gospel message was to go to all the world; that Jesus had ascended to heaven, and that Moses' law was repealed; that the Holy Spirit was sent on the fifty-third day from the death of Christ to guide the apostles into all truth. He no doubt told him that repentance and remission of sins were to be preached in all the world, in the name of Christ; that God had decreed that the gospel should first be preacher to the Jews; that he need not go to Jerusalem any more to worship; that the Jews must be joined to Christ to bring forth fruit unto God (Rom. 7: 4); that

baptism is the act by which we enter into that holy relation. Having told him of God's great love shown in giving His only begotten Son to die for man's sins, and to reconcile man to God, the nobleman saw that his trip to Jerusalem was in vain. They now came into a certain water, and the sermon is abruptly ended. The cry is heard, "See, here is water; what doth hinder me to be baptized?" This is truly *Another Great Question.*

Let us now look at the situation. The preacher is now placed in a critical position. What will he say to the enquirer? Listen to Philip's clear and pointed answer: "If thou believest with all thine heart, thou mayest." Reader, look around and see what preachers tell people to do to be saved, and you will see the difference between the Lord's way and man's way. Is it possible that this preacher of the Lord's choosing was mistaken? Will he bear the gospel test? Indeed he will. Jesus had said in the great commission, "He that believeth and is baptized shall be saved" (Mark 16: 16). This preacher followed this rule in all cases. In Acts 8: 12 we read that the Samaritans believed and were baptized. In verse 13 we read that "Simon himself believed also, and when he was baptized he continued with Philip." Notice carefully the following: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John" (Verse 14). So the Samaritans received the word of God when they heard, believed and were baptized.

Philip's answer is in harmony with the great commission and his work at Samaria, but listen to the eunuch's reply: "I believe that Jesus Christ is the Son of God" (37). Is that enough? Is that all the Lord required of him to admit him to baptism? Yes, "If thou believest with all thine heart thou mayest".

It is astonishing to hear preachers instruct sinners today. Whence came all this praying, singing, shouting, testifying, pleading, begging, at the bench today? Why call for the Holy Spirit and Jesus Christ to come down to same sinners? What would they do if they were to

come? Is not the gospel the power of God to save (Rom. 1: 16)? Is not preaching God's method of saving (I Cor. 1: 18-21)? The eunuch was not asked to confess his salvation as people are today. The very fact that Philip accepted his confession is enough for those who believe the truth. Yes, the chariot stopped and they both went down "into the water, both Philip and the eunuch, and he baptized him". I am reminded of the fact that a noted author has said, "No man can tell which man baptized the other". It says, "He baptized him". Which was the "he" and which the "him"? But a colored lady, hearing a preacher say that no man could tell which baptized the other, just couldn't help saying, "Massa, it seems to me it was the one who wanted to be." In a heated discussion, a pedo-baptist said: "There was not more than enough water there to fill a camel's track or a crawfish hole." He was reminded that it must have been a huge camel to make a track big enough to admit two men, and that they must have monstrous crawfish in that land. But what won't men say to get rid of the plainest statements of God's word?

But listen to the conclusion, "And when they were come up out of the water the Spirit of the Lord caught away Philip, and the eunuch saw him no more: and he went on his way rejoicing" (39). He rejoiced after baptism. Let us now sum up. You see the Holy Spirit was so well pleased with what Philip did that he caught him away and left him at Azotus. It is passing strange that men will try to explain away such plain and positive language. Yet they do so, and say there was not enough water there to baptize a man by immersion. The idea of a man saying such a foolish thing.

A preacher once said in my presence, "There not a Greek lexicon in all the world that defines baptismo by immerse. They all say sprinkle, pour, or bedew." I asked him to produce one, just one. He could not. So I wrote to their publishing house and got this reply: "Of all the lexicons we possess, no one so defines it."

Reader, beware of men. Baptize means immerse, to

dip, to put into a liquid, to overwhelm; but never sprinkle or pour. Just a few words in conclusion.

We often hear men say, "Everybody ought to join some church." But who says so? Preachers say so. Kind reader, there's not one word in the New Testament that even sounds that way. The teaching of our time that says, "One church is as good as another", is most deceptive. Jesus gave his life for His church (Eph. 5: 25, 26), and surely no other institution can claim to be blood bought. Every denomination of today began with a man. But Jesus says, "Upon this rock I will build my church" (Col. 1: 18). Christ was Head of His own body, the church, in 33 A. D. He is still the Head of it. Men and women were baptized into the church, and they are still baptized into it. The eunuch went on his way "rejoicing". He was a member of Christ's body, the church (Eph. 1: 22, 23). Christ died for the sins of the world. His blood was shed for the remission of sins (Matt. 26: 28). The eunuch was baptized into that death (Rom. 6: 3; Gal. 3: 27). He put on Christ in that act. There was no praying, no agonizing, no experience telling, no voting. How simple is the Lord's way! There was no vow taken, no probation. Oh, how different from man's ways! Why not every one accept the Lord's way? This man obeyed the gospel. All men must obey it or perish (II Thess. 1: 7-9). You see men can not "get by" without obeying the gospel. It matters not how good folke are, they must come to the blood that cleanses. Christ's blood is in His body, the church. Baptism is the positive divine ordinance appointed for the purpose of coming to the blood.

Reader, have you obeyed the gospel? If not, let me plead with you to obey it now. Now is the accepted time. Today is the Lord's time. The eunuch stopped the preacher before he had finished one sermon. Many see the Lord's day but will not yield to His invitation. Life is too short to lose a day, and heaven is too grand to miss. Be wise today. Excuses are of no avail.

NEW TESTAMENT ORDINANCES

NEW TESTAMENT ORDINANCES

By W. F. Ledlow

Baptism and the Lord's Supper, both New Testament ordinances, contain important lessons for the serious student, and especially for one who cares to discover their educational value. It has been said that the "parables of Jesus were miracles and the miracles were parables", and it might be well have been added that "baptism and the Lord's Supper were parables also", for they teach lessons difficult to express in plain speech. They are two great symbols that relate to Christ, the believers and the world. The student of the History of Religion will recall that all great religious systems have invariably had certain rites, ceremonies and ordinances that served as bonds to unite and hold the people together. Religion has from time immemorial been institutionalized. Its greatest lessons have been taught by symbols.

BAPTISM

Baptism as a New Testament institution originated with John the Baptist. His work was reformatory but temporary: he came to prepare the Jews for the Messiah. He appeared in the wilderness of Judea, near Jerusalem, and preached with such earnestness and zeal that he attracted unusual attention. From what we can learn of him, John seems to have been an uneducated man, but a man entirely devoted to his cause. The enthusiasm with which he spoke has seldom been equaled and certainly never excelled. He preached as though the world faced immediate destruction. His plea for a better life appealed to hungry souls, and greatly influenced the people.

To this good man the people came from all parts of the country, and demanded baptism at his hands. He was anxious for men to accept the new ordinance and meet its requirements, but he was more interested in the people themselves, and in the attitude they manifested. When the Pharisees and Sadducees came to him for bap-

tism, he sternly rebuked them, called them "a generation of vipers", and made it clear that repentance and its fruits preceded the ordinance that he administered. The Pharisees and Sadducees, as John understood them, boasted of their ancestors, and felt that the fact that they possessed Abraham's blood entitled them to all that God offered to man. The Baptist sounded the key note to the new gospel when he declared that connection with Abraham was too remote to entitle men to admittance to the kingdom of God. He who asked for baptism at the hands of the Judean preacher was required to show that he had changed his life and that his motives were not selfish and commercial.

Israel, one of the greatest nations in the ancient world, was for more than four hundred years in slavery in Egypt. The burdens and horrors of that period, spent in the service of a foreign king, no pen or tongue can adequately describe. The deliverance from this bondage and the liberty that followed marked a great epoch in Jewish history, and left a permanent impression on Hebrew. The fathers repeated the story to their children and thus it passed from generation to generation, and has continued till this very day. The passage of the Red Sea—the point at which Israel's freedom from Egypt was complete—has been used to symbolize baptism (Cor. 10: 1-2).

In the New Testament baptism symbolizes the death, burial and resurrection of Christ; and the candidate who submits to the sacred institution illustrates in picture what the Galilean teacher experienced in reality. In this way there is a sympathetic union established. The solemn atmosphere that attends a death and burial has a good moral effect, and leaves an impression not easily erased. The sacred rites administered for the dead have in all ages of the world commanded reverence and respect, and for some reason men have always felt that death admits to a mysterious, solemn and sacred realm where life for the righteous, at least, is better and happier than man on earth enjoys. As often as baptism is ad-

ministered, performed as it usually is, solemnly and reverently, these higher ideals are renewed and emphasized, and human souls, that perchance may witness the scene, are drawn closer to life, to God and eternity.

The resurrection feature associated with baptism symbolizes not only the Lord's resurrection from the dead, and our own deliverance from sin, but also points to the resurrection of the dead at the last day. Paul says that "We shall be also in the likeness of his resurrection" (Rom. 6: 5). The expression, "in the likeness of his resurrection", no doubt has both a retrospective and prospective view; the Christian, both in time and eternity, will be "like Him", but the likeness will not be complete until that day when the grave shall yield its dead and we shall be glorified the same as He.

In the transition from the old to the new life man undergoes a change that affects him morally and religiously. His aims, purposes and thoughts are modified, and his whole life is reformed. His affections are transferred from things earthly and sensual and are attracted ot the good, the noble and the heavenly (Col. 3: 1-3). Since man transfers his interests, he necessarily must transfer his emotions, and re-arrange his conduct to correspond to his new ideal. Old things have passed away and all things have become new. Christianity rouses life, corrects evil, and gives man a new start. The "old man" is said to "die to sin", and the "new man" to rise to "walk in newness o flife". Man is translated from the "power of darkness" into "the kingdom of God's dear Son" (Col. 1: 13), and thus changes his allegiance and citizenship. Such important words as death, remission of sins, burial and resurrection have often been associated with baptism.

THE LORD'S SUPPER

On the night that Jesus was betrayed, and only a few hours before He was arrested, He called His twelve disciples together that He and they might eat the Passover. So far as we know Jesus observed this Jewish feast each year. It was held in commemoration of Israel's de-

liverance from Egypt, and at the same time symbolized the great spiritual passion that Jesus Himself established. At the close of the Pascal supper the Lord established a sacred meal that has from that night till the present day commemorated His death. In all the Christian world the professed followers of Christ, at stated times, celebrate the Lord's Supper.

This sacred institution has ever had a distinct educational value. It touches life from so many angles and has probably had greater influence in modifying the world's ideals than any other New Testament institution. At the time of Christ the Jews considered the table a sacred place, and as such it greatly influenced Hebrew life. It was not merely a place to satisfy the physical needs, but was also a place for religious worship and study. The common meal in the Hebrew home was consecrated by prayer, and was often accompanied by songs, speeches and devotional exercises. The better class of the Jews refused to eat with people of low morals for fear of moral pollution; and when invited to dinner, would desire to know who their companions would be. The Pharisees would permit sinners to eat at their table, but would not eat at a sinner's table. It will be remembered that Jesus often ate with the Pharisees and that He discussed His doctrines and principles at the table. He admitted sinners to His company that He might help them and explain His mission to the Pharisees.

This sacred attitude toward the common table in the home added much to the table service in the kingdom of God. The table in the home is the one place where the family unites and enjoys life's common necessities. Ideas are exchanged, stories are told, admonitions are given, and a common sympathy is created. What place is dearer than the family circle, and what occasion happier than when parents and children, in the love and fear of God, meet and eat together? This splendid sentiment and wholesome influence was transferred bodily to the Christian church, and was made fundamental in the Christian life.

The ancient world emphasized class distinction and classified people in related groups, as man and woman, master and slave, rich and poor, Jew and Gentile, Greek and Barbarian. Tradition and custom played an important part, and in all respects conventional lines were tightly drawn. At Sparta men and their wives were not allowed to live together, and only on special occasions were they permitted to eat at the same table; boys at seven were removed from thir mothers and were forbidden to eat or sleep at home again; girls were not permitted to associate with their fathers. At Athens, the most cultured city in the ancient world, conditions as regarded women were even worse. Before the time of Socrates girls were denied all educational advantages; women were not allowed on the streets unless heavily "veiled" and accompanied by a slave, whom the husband appointed; they never attended the theater unless their husbands accompanied them; when the men had company in the home the women were required to conceal themselves and not appear as long as the visitors were present; and the ideal woman was expected to live so that "her name would never be mentioned". By the time of Christ conditions at Sparta and Athens had changed and woman had gained more advantages and privileges, but she was still regarded as far beneath man, both as a moral and social being. The Greeks, Romans and Hebrews considered woman much inferior to man, and in most respects as unworthy of his association. One group of the Pharisees refused to look at women for fear of moral pollution. This attitude toward women greatly affected the early church, the mediæval world, and was one of the causes that led to monastic life. The Hebrews strongly differentiated between men and women in both the synagogue and the temple. From the earliest times women in the synagogues were not allowed to read, speak, or sing. A heavy curtain in the synagogue separated the men from the women so that they could not see each other; the teacher occupied a position so that both groups could see him; the men had a right to inter-

rupt the speaker and ask a question at any time they desired, but the women were required to maintain silence. This Hebrew custom—for the law of Moses made no such provision—seems to have influenced the early Christian churches, and barred women from any public religious activities for several centuries; but in the course of time constant associations and a common fellowship over came this earlier sentiment, and woman gained still greater privileges both social and religious. Paul stated at one time that "there is neither Jew or Greek, there is neither bond nor free, there is neither male or female: for ye are all one in Christ" (Gal. 3: 28), but this doctrine did not receive an early general application. The Lord's Supper has greatly assisted woman in her struggle for social and religious equality.

Racial distinctions and the associated prejudice constituted a great hindrance to growth and progress in the ancient world. Christianity, being not only a national, but an international movement, tended to break down racial prejudice and create more friendly relationship. At the same table on Lord's day, in the most sacred and the most solemn service that ever engaged the attentions of men, sat side by side Jews and Gentiles and worshiped a common God. The doctrine of selfishness decreased and the conception of universal brotherhood grew, and today we find "humanity" and its implications the dominant ideal in the civilized world.

The master and the slave also associated in the Christian Church and ate together at the Lord's table. Here the unfortunate class enjoyed a distinction and a privilege that the master's home denied. The communion and fellowship enjoyed in common, and the songs that all jointly sang, together with the message of love and good will, tended to humble the master and elevate the slave, and consequently make them brothers. We have lived to see the day when the gospel of freedom that Jesus so fully and freely preached has unshackled the slaves and has made human freedom the equal rights of all men.

No enlightened country today tolerates slavery at all. Such are the changes that the Lord's Supper, as the one place where all classes became equal and shared a common religion, has helped to secure.

In the Lord's last prayer, uttered in the garden just before His arrest, He repeatedly asked God that His followers might be one. He had seen the harmful results of class distinction, racial prejudice, and petty divisions, and the need of solidarity and union in the new movement. In the great Christian community all classes were admitted without distinction and were all consolidated into "one body". When the first Gentile entered the church, the Jews at first expressed dissatisfaction, but Peter explained that God had shown him that "in every nation, he that feareth him and worketh righteousness is accepted with him" (Acts 10: 35); and the Jewish Christians accepted the decision and rejoiced to know that God had extended the gospel to the Gentile.

Changes came gradually. No direct attack was made at any time against these long established customs, but the very nature of Christianity and the sacred ordinances that it required undermined and destroyed them. When husband and wife, rich and poor, master and slave, Jew and Gentile assembled for worship, all seated together; and when they sang common songs and prayed for one another; and when they ate at a common table—communed with Christ and with one another—old distinctions passed and a common brotherhood arose. Woman was elevated, slaves were freed, the rich were humbled, the poor were respected and the Jews and Gentiles were reconciled. Had Jesus pointed to these results, on the night He instituted the supper, and had He explained to His disciples that He purposely planned such changes, the Jews would not have received the message kindly; but being thoughtful and diplomatic as He was, the Master placed the "leaven" in the meal and let time show the results.

The social changes that the Lord's Supper has helped to accomplish are less important in many respects than

the permanent and the spiritual advantages that the institution itself continually brings. Christianity is essentially sentimental, and, as no other religion, appeals to the emotions. Baptism, as has already been indicated, represents both birth and death—the two most solemn experiences with which men are acquainted. The Lord's Supper, observed as it is at regular intervals, perpetually renews Calvary and its harried tragedy. The institution is peculiar: there is not another like it in all the world. The simple commemoration of a man's death has changed the sentiment and the life of nations.

Jesus selected the best psychological moment to establish the supper, and surrounded it with scenes that emphasized its importance. It commemorates death. Had He instituted the supper on the banks of the Jordan River the day He was baptized, when all Judea and Jerusalem were filled with hope and expectation and a joyous mood everywhere revealed itself; had He established the supper on the day that He preached the Sermon on the Mount, when there was not a cloud to be seen in the sky and when the birds sang cheerfully and happily, and when all nature was at her best; or had He instituted this sacred meal at the time when He was transfigured and appeared in His heavenly form, when Moses and Elias came and talked with Him—had he created this solemn institution on any of these occasions, how different would have been the attendant sentiment! Darkness symbolizes death; sorrow and sadness usually precede it. Jesus assembled His beloved disciples and explained to them the occasion. He called attention to the fact that one of them would deny Him, another would betray Him, and the Jews would crucify Him. Sadness siezed the group as the Lord approached the end. It was under such a solemn and serious atmosphere that Jesus instituted the supper, and it was under the shadow of His own cross that He ate and drank with the disciples. How sentimental that hour must have been, and how impressive the scene! In all ages of the world, as long as Christianity sholl influence the sons of men, it shall remain the duty

of Christians to approach the Lord's table with piety, earnestness and deep solemnity.

The difference between a memorial and a common thing is that the former touches the emotions and the latter the intellect. The Lord's Supper is not a common meal and is not designed to satisfy physical hunger; but is a spiritual institution intended to arouse and revise our deepest and purest emotions. The tombstone on the hillside meant nothing to the savage Indian, but meant all to the mother whose child's remains it marked. It is said that as the ships pass Mount Vernon the bells toll solemnly and the vessels move slowly, and when the captain is asked for an explanation, replies, "The bones of George Washington lie here." Passengers, as a rule, remove their hats and bow their heads in honor of the distinguished statesman. How much greater the Christian sentiment and how much more impressive the scene! During the battle of Manila Bay, a small boy accidentally dropped an old coat over the rail of the ship, and immediately plunged into the water to rescue it. He obtained the coat but was himself rescued by a life-boat. The next day he was brought before General Dewey for trial, and when asked why he left the ship in the midst of battle to save an old coat, the boy replied: "It was not the coat, but my mother's picture in the pocket that I wanted to save." The mother was dead and this was her only picture, and to save it the boy risked his life. The sentiment appealed to Dewey, the boy was not punished, but was commended.

Jesus was human as well as divine and often manifested human tendencies. It is natural for mento want their friends to remember them. One of the hard things that death brings is the fact that our friends so soon forget us. The mother, as she faces death, realizes that her little ones will soon forget her, her husband's love will soon wane, all that was distinctly hers will pass from the home, and probably another will soon take her place, and her name and memory will perish. Jesus shared this human sentiment and longed to live in the hearts,

emotions and lives of His people, and to this end created an emotional service designed to perpetuate His memory. On the night He instituted the supper, He took the loaf in His hand, and later the cup, and said to the disciples, "Do this in memory of me."

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